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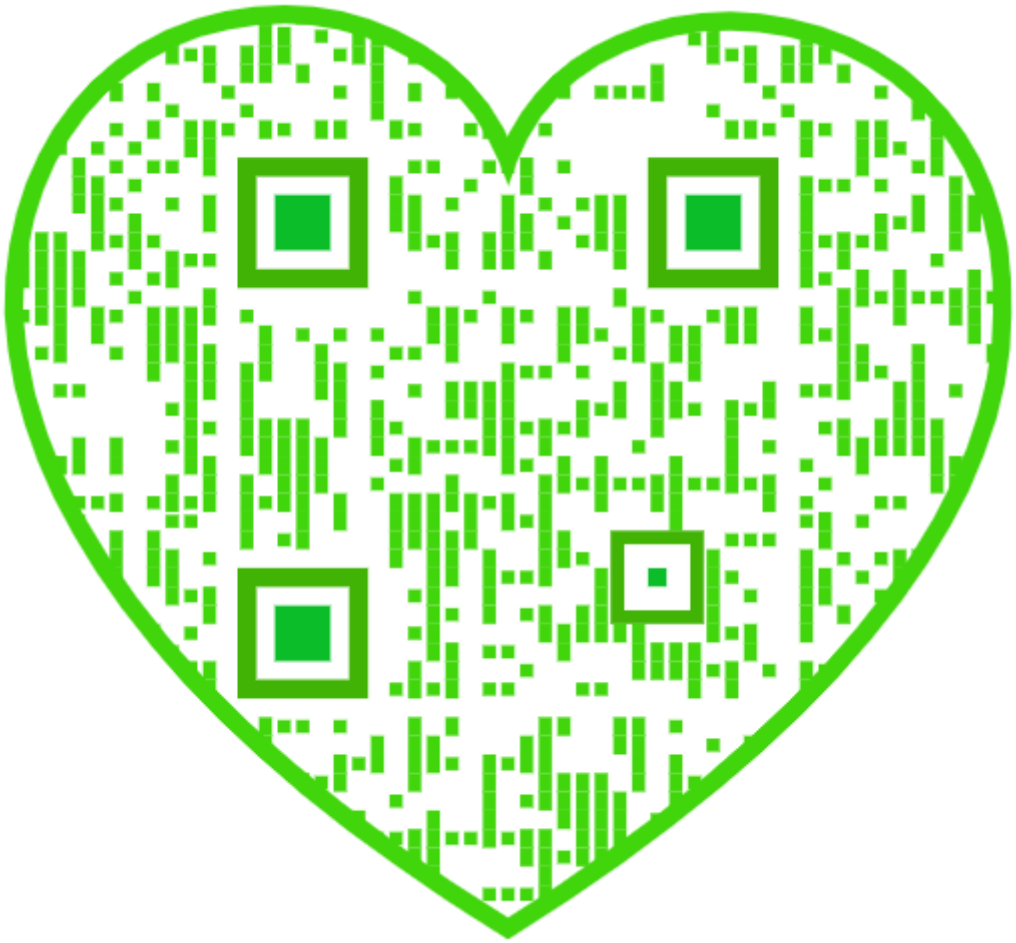

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UNITED STATES OF AMERICA.

"A Live and Let Live Price System"

BY

SANK THOMPSON,

"The King Detective."

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"A LIVE AND LET LIVE PRICE SYSTEM"

BY

SANK THOMPSON,

"THE KING DETECTIVE."

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PREFACE.

I have obtained the title of "The King Detective" but not the title of the King Writer. I have devoted the most of my spare time in attempting to ascertain what to write, which naturally gave me the less time in which to ascertain how to write the same. The intelligent reader is not supposed to criticise upon my style of writing, but upon what I have wrote. This work is not supposed to be endorsed by the public upon the merits of its scientific and artificial style, but upon the merits of its natural style and intrinsic value. You will find very few, if any, artificial flowers in this garden (work.) I have tackled "man's chief magistrate" known as "custom" with nature's sword (pen.) Wherever he crosses nature's path we collide.

But I have only been able to trace him with an imaginary chain of circumstantial evidence.

The public are supposed to take up the case and use their own discretion.

Should you wish to ascertain the exact number of branches, creeks and rivulets that emptied into the Mississippi river, between New Orleans and Memphis, you could not accomplish your purpose by simply traveling up the main stream from New Orleans to Memphis upon a boat. You would need to "digress," quit the main channel and your steamboat, take a skiff and row up each tributary and ascertain each branch that emptied into each tributary. The reader will find that I ofttimes break the rules of etiquette, I too often "digress," quit the main channel, in order to ascertain each tributary. The work may need to be read the second time before all the ideas can be gathered. The work was first gotten up by a routine of "digressions," which naturally gave me an opportunity to advance the greater number of original ideas, but at the same time it deranged the work to a great extent, it still remains a routine of "digressions."

SANK THOMPSON.

"A LIVE AND LET LIVE PRICE SYSTEM."

Chapter I.

Competition and Opposition.

We have been led to believe that competition and opposition, between our mercantile fraternity in selling the necessities and luxuries of life to our own people, was the life of trade.

The reason why it is utterly impossible for us to labor under a broader mistake, is because, a superstitious delusion, worse could not possibly exist, of a temporal character, that is more detrimental, dangerous and disastrous.

The community (outside the mercantile fraternity) represent the trade, while the mercantile fraternity represent the tradesmen. Should you own a railroad running from New York to Oregon, and should the community wish to force you to cut your rates, the community should not have opposition—an opponent to build a road from Maine to California—in order to force you to cut your rates in competing with this opposition. If the community wish to force you to cut your rates, they should not have an opponent to first rob you of one half your patronage. The remedy is worse than the malady. It may make little or no difference how low your opponent and self may cut your rates after the patronage is divided between you two; you could have cut your rates one hundred per cent. lower with all of your original patronage, and have fared the same. The community should force you to cut your rates by a law and not by an opponent. A law will not rob you of any of your patronage, while an opponent may rob you of one half. A law will force you to cut your rates, while you have all the patronage; while an opponent will force you to cut your rates, while you only have one half the patronage.

The time to cut rates is while you have the whole, not while you have the half. Today, New York city may own a greater number of street railways, dummy lines, &c. She may have more competition of this character, and yet cheaper rates than is found elsewhere; but at the same time, New York city has the greatest number of inhabitants. It is true that this competition forces down the rates, while at the same time, it is the great amount of patronage that admits of these low rates. The inhabitants of New York city have a natural novel way of outwitting the competition that exist among the city's railways.

The elevated railways have been only able to reach the second story, while the inhabitants have a chance to double and treble in numbers in proportion to the number of railways, by dwelling in houses as high as thirteen stories, besides the underground cellar. By the inhabitants being able to dwell in houses thirteen stories high besides the cellar, while the elevated railways only reach the second story, and do not tunnel under the streets; by New York city's railways obtaining so great amount of patronage, on this account, allowing and admitting of the railways cutting their rates so low, while their exists so much opposition, we still *continue* to believe, that competition and opposition, between a *non-productive* enterprise is the life of traffic and trade. Competition between the farming fraternity causes the *more* pork and hominy to be raised and put upon the market at a lower price. This low price is the life of the community, it allows the community to prosper. The community represent the trade. Impoverish the community, then, where is your trade? The echo answers, where? What causes these lower prices of produce? It is the competition between a *productive* enterprise. Competition and opposition between productive enterprises will cause the prices to *continue* to fall, till it reaches a limit, which might prove inconvenient to progress further.

While opposition between non-productive enterprises can never reach a limit that would prove inconvenient to fall

below, but forces prices to remain high enough to allow the opposition to subsist off of the community. All non-productive enterprises are forced to subsist off of the community. Merchandising is a non-productive enterprise, the same as railroading, but of more vital importance.

We cannot "get up" a subject of a temporal character, that is of more vital importance than our mode of merchandise. It is our living. It is our life.

Our Religion and Liberty depend a great deal upon our mode of living, while our living is almost, wholly, depen dent upon our mode of merchandise—our mode of selling the *necessities* as well as the luxuries of life. The world is 6,000 years old, yet, still there, probably, has only been *one* nation that protected their mode of merchandise—their mode of living. Israel, while he was prospering in the land of Canaan, protected his mode of merchandise, his mode of living, through the aid of inspired men. The world is 6,000 years old, yet no nation has been able to protect its mode of merchandise through the aid of intellect up to date, China excepted. As yet it has only been protected through the aid of inspiration. Merchandise is something that most *all* are compelled to utilize; both externally and internally day and night, rain or shine, and we should be protected in procuring the same, as long as we continue to be born "bare, bald and hungry." Every man, woman and child, all enterprises, both non-productive and productive, all monopolies and money lenders, are supposed to patronize merchandise. The margin, that our several retailers realize, is of the utmost temporal, vital importance, Our liberty, life, and part of our religion rest almost wholly upon the margin that our retailers realize. This margin is similar to the mainspring of a watch, most everything of a temporal character is governed controlled and regulated by this MOVEMENT. We have been led to believe that competition and opposition between our non-productive mercantile fraternity was the life of trade. Who taught us to believe this superstitious delusion? Why, modern Europe. Who taught modern Europe to believe this

mistaken idea? The echo answers, who? "Success does not depend upon never making a mistake, but depends upon not *continuing* to make the same mistake." The world has always been considered a cheat. The modern world—modern Europe, has always been considered a cheat. While we all admit that Young America has been speculated (cheated) to death.

As long as the modern world believes that opposition between the non-productive mercantile fraternity is the life of trade—life of the people and country—so long may the modern world *continue* to be a cheat. Competition between the non-productive mercantile fraternity simply robs each merchant out of his rightful share of patronage, and forces each merchant to sell on the slow sale and large profit order; this large profit order impoverishes the trade—the community—and opens the door the wider for the more opposition. A non-productive merchant cannot sell according to his conscience, and good looks, nor according to the number of his customers, he is engaged in a non-productive enterprise; he cannot sell at a lower margin, on account of the long rows and squares of business houses that are running in his city, but only according to the cash (or as good as the cash) patronage. By us being led to believe, that competition was the life of trade, we seem to believe the same as a fact. So instead of the community giving the non-productive mercantile fraternity all of its patronage, the community goes in the "business," and robs the merchants out of their rightful share of patronage. Instead of the community feeding the merchants upon its patronage it feeds the merchants upon competition. Feeding our mercantile fraternity upon competition is similar to feeding a "yaller" country school girl upon arsenic, it is bound to create a bad result. The more the community cheats the merchants by going in the business, and robbing the merchants out of their share of patronage, the more the merchants cheat the community by selling on the slow sale and large profit order. So we are simply cheating ourselves to death, while the cheating modern

world rolls on as though naught had happened. If you are a farmer, selling corn at one dollar and ten cents per bushel should opposition in the shape of corn raising farmers set in, you, then might be forced to sell your corn at twenty cents per bushel.

But if you are a merchant, selling a hat at one dollar and ten cents, that cost you one dollar, opposition cannot force you to sell this hat at twenty cents. You may now and then sell remnants below cost, after you have sold articles at a high margin. After a merchant has paid, or has promised to pay, a certain price for his stock, he cannot sell below cost and live. After too many cotton raisers raise too much cotton, and over supply the demand, and after cotton falls from ten cents down to four, some of the planters desist in order that the price may advance. But after too many men go in the mercantile business it causes the margin to go *up*, instead of *down*, which causes the community to persist in going in the business. Nothing checks this persistency except the impoverished poor's empty purse, and the sheriff's keys. Should you wish to make an honest dollar "right slick," the only suggestion we can give is that you drop one in a hot skillet of grease. There may be three reasons why we continue to believe that opposition is the life of trade. The first is, because our non-productive merchants utilize a private cost mark, and we are unable to determine what our several merchants tax us for handling the necessities of life. We know what per cent. the miller charges for toll; what percentage our banker charges for loans; and what rates we pay per mile for car fare. We can obtain correct quotations on corn and cotton, and once could obtain the actual cost of man, (the African slave) but the merchant's margin, upon the *necessities of life* has been a "sealed book;" probably, ever since the dark waves of the dark ages swept over the partially enlightened world. The second reason is, because, in our largest cities, the retail merchant is generally held down on the ground floor, while the inhabitants of cities can double and treble in numbers (through the aid of immigra-

tion or otherwise) in proportion to the number of "ground floor" merchants, by dwelling as high up as the thirteenth story. This gives our merchants in large cities the more patronage, who sell at a lower margin and price, than merchants in small villages, where the "houses" are generally of two and three stories. So we *continue* to believe that it is the competition that admits of these lower margins. The third reason is, because it is only our oversold impoverished poor, who suffer the extremes on account of this superstitious delusion, that the enlightened modern world borrowed from the dark ages, and have neglected to return. Probably, each European country is forced to manufacture and ship wares of merchandise to different countries as means of part of a livelihood. Each European country is forced to compete with others in shipping manufactured wares. In order that a country can manufacture cheap, it must sell cheap to its own people. The country that can sell the cheapest to its own people, can the better be enabled to manufacture the best grade, at the least cost, and realize the more profit off of its exports. This competition, that naturally exists between different European countries, on manufacturing and shipping wares, is the life of Europe's trade, life of Europe's people, life of Europe, to a certain extent, because, it naturally forces each country to sell at a low margin to her own people.

Competition between different countries, in manufacturing and shipping wares, is the life of trade, to a certain extent, (it simply forces one country to sell her own people at as low a margin as others, and they all may consolidate at most any certain margin.) But competition between the mercantile fraternity, in selling to her own people, is somewhat different. All Europe may believe that competition between the mercantile fraternity is the life of trade, the same as we (Young America.) Yet at the same time, each European country is forced to sell at as low a margin as its next door neighbor. Europe may have, more or less, natural restrictions, of different characters, that have a tendency to cause

the merchants to sell at as low a margin as they do, notwithstanding the merchants of Europe are selling under a private costmark, without any lawful, specified margin. Europe having natural restrictions has probably been saved a great deal of the hard experience that we (Young America) have realized within the last thirty years. We must bear in mind that modern Europe is still considered a cheat.

Her mode of selling her merchandise today, under a private costmark, without any lawful margin, is probably the *same* mode that was established one thousand years ago. She today is probably tied hand and foot, by use and custom. Could Europe be able to establish a natural law, establish a law from nature, instead of from "use and custom," establish a law that was strong enough to force her merchants to utilize a public costmark, and sell at low enough a margin to keep off too much competition, she probably would be able to "hit the nail upon the head." This *one natural law* might be worth more than all the laws that Europe ever established. This is about the only or main law that the Jews utilize today among themselves; and they don't seem to require but few if any more laws. One good natural law of the right character is worth a dozen borrowed ones.

Opposition, that robs the non-productive merchant out of his rightful share of patronage, is the biggest thief that ever went unhung. And yet our laws are too weak to control this monster. We kill our merchants with kindness. We have no established law that will enable our merchants to protect themselves from the world's worst enemy, opposition. We are unable to produce "a land flowing with milk and honey," so the poorest of our poor could obtain *all* of the necessities, if not the luxuries, of life. We cannot all prosper in a flourishing manner, because we are placed in a condition that we are forced to prey upon each other.

Should you find yourself in the mercantile business in a small infant village, yours being the only business house carrying a variety of different kinds of wares; should opposition, in the shape of an opponent, open up a business house

in opposition to you, the community might claim that this opposition, this opponent, was the life of trade This opponent is supposed to protect the community from being swindled or from being overcharged by you. He is supposed to act as a substitute instead of a law. When the community claims, that this opposition is the life of trade, it insults yourself, if you knew how to appreciate this compliment. If necessity required this opposition; if the business of the village actually demanded this extra business house, that is a horse of another color; but most "additions" are generally erected before they are required. But where the community claims that this unnecessary business house, this opposition, is the life of trade, it seems to doubt your fidelity.

If it wishes you to sell at a low or lower margin, it is going in the exact opposite direction to accomplish this result by having one of its number to go into the business, and rob you of one half your original share of trade. It might prove much better for the community and yourself, for all concerned, to do away with this superstitious delusion, your nation establish a given lawful margin, while you sell at this margin, under a public costmark. This opponent will rob you of one half your patronage, force you to cut your margin, *after you have been robbed out of one-half your original amount of patronage.* It will make no difference at how low a margin your opponent and self sell at, after the patronage is divided up between the "two of you;" you could have sold at one hundred per cent. less the margin, with all your original share of patronage, and fared the same. This lower margin would have allowed the community to have prospered the more, and given you the more patronage each succeeding year. Your margin should be so low that it would be inconvenient for you to go below it. This low margin would protect your trade, prove the life of your trade, while it would keep off the modern world's worst enemy, opposition, till necessity required the erection of this second business house, the same as it required the first. Where a non-productive business house is required, and where the non-productive merchant

sells at as low a margin as conscience will admit of, it is one of the greatest temporal blessings that can benefit mankind. But where there are too great a number of necessary business houses established, a portion of them will prove to be unnecessary necessities. An unnecesary necessity of the business house character is one of the worst temporal curses that mankind is subjected to, because the community is forced to sustain these non-productive unnecessary necessities. If you were forced to wear a thick, heavy, woolen overcoat, "all buttoned down before," on the fourth day of July, then you would be forced to patronize an unnecessary necessity. You would be "as hot as love in August." Somewhat similar to a hen in a wool basket, you could sweat if you could (or did) not swear.

Whenever a moneyed gentleman comes to your village, you all rush up to him, shake him by the hand up to the elbow, put him on the near shoulder and tell him that he is the very man that you all have been looking for, that he is the right man in the right place; you know he has got "sense like a mule," and will go into the mercantile business in your village, so as to help your little city which already has too many merchants, to rob each other out of his rightful share of patronage. But this is a mistaken idea.

The safest way to act toward a dead rank stranger, is to treat him as a perfect gentleman, and should he turn out to be a grand rascal, don't allow him to surprise you in the least. The next moneyed man that comes to your village, and speaks of going into the "business" endeavor to tackle him in a "single handed game" of talk. Tell him that the "business" has been overdone ever since New York was a territory. That your village needed "buyers," not "sellers," that the community is already sold to death.

Beg of him not to go into the mercantile business, but if he has capital and rich relations, try and pursuade him to send for his rich relations, so he and his rich relations may dwell in your community, and help your community to patronize your city's too great a number of non-productive busi-

ness houses. He may claim that he cannot make a livelihood simply by patronizing a non-productive enterprise. But he will have just as good a chance to make a livelihood as the rest of the "dry cattle." He can try his hand at farming, raising pork and hominy. He may imagine that too much meat and bread stuffs are raised, but this probably is a mistake A hungry tramp will eat just as much as a dyspeptic millionaire.

Millions of our poor go to bed hungry and barefooted. The demand for meat and bread stuffs may have slackened on account of the want of means, and not on account of the want of an appetite. Sixty-five millions of people will eat up a great quantity of "grub" in a twelve-month time, if they can get at it; besides, what they *would not waste.* Probably, the modern world has never raised enough meat and bread stuff, since she has been considered a cheat. Has the modern world's poor ever had enough meat and bread stuff? After you imbibe too much "red licquer," you naturally imagine the world is "full," while it is only yourself that is a little too full. Under the same principle after we eat a hearty meal we imagine that no one else is "hongry." Millions of the enlightened world's poor simply exist a living death, exist upon one half rashions. "Lay on McDuff and d—n he who first cries enough." It may not be that too great amount of literature is published, that our country is overstocked with the same, but it is the small amount that is read. Sixty-five millions of people will read up a great deal of good, bad or indifferent literature, where they get proper protection. Literature, somewhat like your nose, it may be red (read).

Millions of our poor are unable to purchase a dime novel, a great number of our poor are unable to read one if they could purchase the same. The cheaper we can sell the necessities and luxuries of life, the cheaper we can raise and manufacture the same. The cheaper the necessities and luxuries of life can be put upon the market, the better our trade, the better our people can prosper. What is cheap rates, low margins and cheap prices? Poe says: "We can only recog-

nize good and ill, by comparison." It used to cost twenty-five cents to send a letter one hundred miles; today, you can send a letter "across the continent," for two cents. After postage had fallen from twenty-five cents to ten the people then may have imagined that postage was cheap, because they then had not had a fair chance to make a comparison.

We should not pay all our attention to the price of wares, but should *know* what margin our several merchants were charging us for handling the necessities of life. A merchant may imagine he is selling cheap, while he is realizing too much profit on account of the little amount of patronage he is able to obtain. Procuring the necessities of life, when the merchant is utilizing a private costmark, is too much like going against "the blind tiger." It is simply a borrowed idea. Where a merchant is utilizing a private costmark, he is not got any the best but the worst of the bargain; he is unable to protect himself against opposition, the world's worst thief, who is probably "a son of a gun" (on his "daddy's side." We restrict the miller because our laws are superior to the miller's toll limit. But we cannot restrict and protect the merchant, till after our laws are superior to the merchant's margin.

In some of our States, a miller is allowed one eighth, (twelve and one-half per cent) toll for grinding corn. This lawful toll limit protects the community from being overcharged for toll, while it protects the miller against too much opposition. Too much opposition cannot overcrowd the miller, because his limit cannot be raised without breaking our law. The miller may own his mill, why restrict him? This is a free country. If the miller overcharges go to some other mill. We restrict the miller, because Europe taught us. Had Europe taught us to have restricted the merchant, we could have sold cheap, then, we could have learned to have manufactured different kinds of wares as cheap as Europe and cut off billions of exports to this country.

Europe may not have introduced the private costmark with any evil intent. She probably is perfectly harmless,

if not handsome. She utilizes the private costmark where it is detrimental to her own interest, but "evil is wrought through want of thought, the same as through want of heart." We restrict the miller because Christ commanded: "thou shalt not steal," and because, the miller is engaged in a non-productive enterprise. Only a few of the necessities of life pass through the hands of the miller, while most all the necessities of life pass through the hands of the merchant. "There is but one God." If it is a sin for the miller to overcharge, over speculate, is it not a sin for the merchant to over speculate? The miller is not generally robbed out of his share of patronage, while the merchant is. The public toll dish is the miller's best friend, while the private costmark is the merchant's worst enemy. Christ commanded: "Thou shalt not steal," this includes all cheats. All cheats are thefts; and all thefts are cheats. A cheat is simply a theft shielded under a form. Christ commanded: "Thou shalt not steal," in order that we might protect ourselves from ourselves, so that we might prosper, and enjoy the temporal blessings of this life *in full.* When we utilize opposition, to control the rates and prices of non-productive enterprises, we ignore the commandment, and utilize opposition as a snbstitute. Modern Europe probably, borrowed this idea one thousand years ago from her great grand forefathers. Should you borrow a twenty dollar gold piece, you should pay it back, but should you borrow a counterfeited twenty dollar bill, you should be *sure and return the same* because you might die, and your own descendents might suffer through handling counterfeit money. Today we may be laboring under opinions and sentiment that have been borrowed from the remote dark ages.

After our communities are impoverished, it is natural to see a passenger train pull up to the end of her division, with about a dozen tramps obtaining a free ride upon the cow catcher in front, while one or more professionals are obtaining a free ride upon a complimentary ticket in the sleepers behind. The passenger coaches being empty and void,

except about two salesmen, drumming for some New York snide jewelry house, who now may be drunk, or asleep, or probably, both, while riding on a half rate commercial ticket.

The railway company may be forced to entertain a "receiver" at tea and between meals at this end of the division, the employes striking for higher wages at both, while, the community all up and down the line is "kicking" on account of high rates. The thief competition, *alias* opposition, is the true cause of all the trouble. Who is the hardest thief to run down and convict, that ever roamed at large?

We may not have too great a number of non-productive enterprises in proportion to the size of our country; but too great a number in proportion to our pocket book. It requires more or less gold (and silver) to sustain non-productive enterprises. We have about four non-productive business houses, where one might prove all sufficient. Should we happen to "freeze" in this condition, we would show up according to Mark Twain's phrase, "perfectly ridiculous."

Chapter II.—Imitations.

A nation should ascertain the vital necessity of protecting herself and her people from counterfeited, imitated, cut and adulterated wares of merchandise. She should use the same precaution in this as she would to protect them and the treasury from counterfeited money.

Counterfeited wares of merchandise may prove more dangerous and disastrous to a nation than counterfeited money.

Counterfeited wares of merchandise emit no smoke or flames but feed and prey principally upon the poor and otherwise ignorant classes who look to the rich and otherwise intelligent classes of controlling influence for protection. Most all counterfeited, imitated, cut and adulterated wares of merchandise, are manufactured for the accommodation of our poor. We all admit that it is cheaper to buy a good article (in this country) at an advanced price, than to purchase a cheap article at a cheap price. This probably is because we manufacture imitations and wares of too inferior a quality to pay for the time, means and labor it requires to manufacture the same.

But through this means our poor are unable to obtain value received in procuring the necessities of life. We should manufacture strong substantial wares for the accommodation of our people—our poor. Should you attempt to manufacture imitations, you first must expend about the same amount of means in erecting a factory for this purpose, as to erect a factory to manufacture geuuine articles. It requires more time, labor and means to work up an article out of *too* inferior a material, than to shape and work up an article out of a better material. After an article is manufactured out of too inferior a material, it requires more time, means and labor to make an article resemble what it really is not. It requires so many more extra strokes and finishing touches, that when an imitated article is placed beside a genuine one according to *real* worth and value, it is bound to "fall short" and come under the heading "too much sugar for a dime." Besides the counterfeits that we manufacture, we manufacture too inferior articles out of too inferior material, which are too awfully worthless to be placed upon an intelligent Christian's market. Christ commanded: "Thou shalt not steal." This includes every cheat of every character. It is impossible to cheat your fellow man in any shape, form or fashion, without breaking this commandment.

"Thou shalt not steal" is a commandment for temporal use. After we are convinced that all cheats are thefts, and

that all thefts are cheats, then we are supposed to determine what is cheating. It is a wise man that *knows* when and where he cheats. Anything that has a tendency to impoverish is a cheat. Cheating cannot continue to thrive, not only because it is a sin ("it will rain upon the unjust, the same as upon the just") but because it has a tendency to impoverish. The golden rule will enable us to determine when we are cheating Europe, probably, manufactures few or no counterfeited, imitated, cut and adulterated wares of merchandise, but manufactures straight, coarse, substantial wares for the accommodation of her people—her poor. Still the modern world—modern Europe—was considered a cheat centuries before Columbus discovered America. Instead of Europe restricting her merchants by forcing them to utilize a a public cost mark, and selling at a specified margin, the same as the miller who utilizes a public toll-dish and grinds at a specified limit on toll, Europe allows competition to rob her merchants of their rightful share of patronage, then the non-productive mercantile fraternity of Europe falls back upon her communities for support. Modern Europe is considered a cheat because she sells genuine articles at too high a margin and not because she sells imitations at too high a margin. Europe may cheat her people for genuine articles, while we (young America) cheat our people with a cheat.

"A poor man that oppresseth the poor is like a sweeping rain that leaveth no food." (Proverbs 28 chapter, 3 verse.) Cheating a fellow man with a cheat is, probably, something that the enlightened Christian world was never guilty of till after we (young America) commenced manufacturing imitations. Cheating your fellow man with a cheat is similar to stabbing a blind man in the back with a poisoned dagger during the gloomy shade of night. "Evil is wrought through want of thought, the *same* as through want of heart." When I am buying goods from a merchant who handles imitations and utilizes a private cost mark at the same time, I realize about the same sensation that I realize while I am attempting to milk a kicking cow by moonshine. I cannot well de-

termine when I may get the worst of the bargain, and have a poor chance at best to protect myself. "Self preservation is the first law of nature."

Counterfeited wares of merchandise are somewhat like counterfeited money where none is manufactured, none is used. A man that is intelligent enough to manufacture a ten dollar counterfeit bill is wise enough to know that it is a sin. A nation that is intelligent enough to manufacture counterfeited wares of merchandise should be wise enough to know that it is a sin. The hardest life to live outside of jail is to exist in a living death—realize all the known and unknown stings of poverty caused through being cheated for a cheat from the cradle to the grave. Probably, easier realized than explained. One of the almost humiliating deaths to experience outside of being hung is, probably, to have death hastened, life cut off, by impoverishment through being cheated for a cheat, from the cradle to the grave. Probably, much easier realized than explained. You must realize the sting of a wasp before you can *know* how much pain it can inflict. You cannot defraud your fellow man out of the value of a brass pin without laying yourself liable for murder. Because defrauding will impoverish, and impoverishment will hasten death, cut off life. The last straw that is laid upon the camel's back may be none the less guilty than its predecessors. All cheats are thefts and all thefts are cheats. Show me a cheat and nine times out of ten I will show you a murderer. We probably, manufacture and utilize more snide jewelry and whiskey than the remainder of the whole universe. Our New York milk men once attempted to adulterate their milk and might have made a success at the business but they sold their adulterated milk to some of the rich and otherwise intelligent classes of controlling influence. So our milk, somewhat like our tea (that was thrown overboard) was inquired into.

You may sell adulterated whiskey; our men, of controlling influence, don't drink whiskey (that is adulterated), and never inquire into the matter.

At the close of the Revolutionary war, we were *one* nation of people; at the close of the late rebellion, we were *two* nations combined into one. Before the rebellion, while we were one nation, we had too much respect for each other to manufacture and sell each other counterfeited wares of merchandise. Before the rebellion we manufactured few or no imitations; before the rebellion the whole Union flourished and prospered. As long as we continued to manufacture nothing but genuine articles, so long did a rich flowing immigration *continue* to immigrate to the New World. Just after the late rebellion some of us commenced to manufacture imitations, to accommodate our poorer classes, instead of straight, coarse, substantial wares. Today we have thousands of factory hands employed in manufacturing imitations. Our factory hands are forced to utilize imitations, and ofttimes "strike" for higher wages to offset the cheat that they are subjected to. We know how to sympathize with "strikers," who are engaged in manufacturing genuine articles, but to sympathize and weep for "strikers" who are engaged in manufacturing cheats, it is liable to make us so awfully cross-eyed as to cause our tears to flow down our backs instead of our cheeks. Ofttimes, hands employed in manufacturing cheats "strike" harder than hands do who are engaged in manufacturing genuine articles.

Should you find yourself employed in manufacturing cheats, don't "strike." We would dislike to be found dead, and would be ashamed to be found drunk, with your imitated wares upon our person.

Never "strike" while you are employed in manufacturing cheats, but go to your employer and demand a rightful share of interest; force your employer to acknowledge that "there is honesty among thieves."

The cheaper a nation can manufacture and sell a genuine article the greater the blessing, but the dearer they manufacture and sell an imitation the greater the curse. "A city set upon a hill cannot be hid." It may be bad enough to be overcharged for genuine articles, but to be

cheated for a cheat, it is "perfectly ridiculous." Modern Europe has always been considered a cheat, although she may have manufactured few or no imitations, (cheats.) Europe may be cutting off the lives of thousands of her people—her poor—annually, by overcharging them for the necessities of life, overcharging them for genuine articles; cheating them for straight substantial wares. Europe may be hastening the death of her poor and at the same time ignorant of the fact. "Ignorance is sin." Europe might continue to hasten death, cut off life for centuries to come, and still might continue to be ignorant of this fact. But by young America cheating her people, her poor, for a cheat; we easily discover the sin and folly of all cheats, of all characters, that are shielded under different forms, in the short space of thirty years time.

Europe may have been cheating her people—her poor—"to the death," by selling genuine articles at too high a margin, while Young America, probably, is the first Christian nation that ever overcharged for imitations, that ever cheated for a cheat. If you are cheated for a cheat on so large and grand a scale since the world was created for thirty years without cessation you will be enabled to ascertain a great deal hard, common heel sense; provided, you are not too careless an observer. "Experience," hard experience, "is our best teacher," because we ignore temporal truths, to too great an extent to be taught otherwise.

"Criticism is the life of wisdom." Kill out our critics, then we might degenerate down to the savage. The critics licks should be as light and soft as snow falling in mid ocean. The modern, enlightened, gentile, Christian world has ignored temporal truths to such a great extent, that when we now attempt to criticise, in the least, it may seem that we criticise too severely; because we naturally collide, so abruptly, with items of vital importance that have been totally ignored. What is criticism? Some criticise with the pen, some with the sword and some with a club. When the North freed our slaves and burned our property, and killed some of our best

men, (it is generally the best who die first: that probably accounts for the great number of our mean men and for so small a number of our good men today;) this was criticism in its strongest terms. Since the North criticised so severely upon us Rebels with the sword, we have been itching for the longest to retaliate with our pencil. We have been watching Mr. Yankee with the tail of our eye for the last thirty years. The Yankee bears the credit of first making wooden nutmegs, horn flints and oak leaf cigars. He first commenced manufacturing "imitations" just for fun, but later on he got in earnest. After the Yankee beat us Rebels with the sword he was so much elated that it seems that he attempted to beat the whole world in manufacturing imitations. And to our sorrow he has succeeded wonderfully. During the four years of the rebellion the darkies could afford to allow the Yankee to shoot over their woolly heads at us Rebels, the darkies could dodge behind a tree or rock, but since the Yankee has been shooting imitations for thirty years without cessation, the poor darkies have "surrendered," thrown up their black ebony hands, and "'clared, 'fo goodness," they "hab 'nuff" and are willing to go to Mexico, Liberia or most any place in order to get out of range of the minnie ball. The further a minnie ball travels the less the danger; the further an imitation travels the more dangerous it becomes. The Yankee claimed that some of our slave owners hastened the death of some of the slaves by over abuse. This may be all too true; we acknowledge the corn. But how many darkies lives have been cut off since the rebellion through being impoverished from utilizing imitations? Not counting in the poor white trash. The darkies that have had death hastened from utilizing imitations are just as dead as those that died from over abuse. "Their graves are green, they may be seen."

The poor twice abused slaves, it so happened that when they gained their liberty, they lost their living. Before the rebellion we utilized few or no imitations, but it so happened that as soon as the darkies were freed, imitations became the

folly and fashion of the day. We may ofttimes imagine that the darkies fared better while they were in bondage before they were freed, than they have fared since.

Our poor "white trash" fared better before the rebellion than since; because, before the rebellion we then were not cheated for a cheat. The Yankee has beaten the world on imitations, now we are dead stuck to have him try his hand upon a genuine article, probably he may be able to beat the world on manufacturing genuine articles also.

Of late years, the South may manufacture more or less goods, bad and indifferent wares of merchandise. She may manufacture imitations the same as our brother Yankee. But who taught the South to manufacture a cheat? Why, the Yankee, of course. It may be true that the South "took to the water" rather easily, but Mr. Yankee may bear the credit of teaching the South just the same. Our dear brother Yankee, "with all his faults, we love him still." Should another Boston massacre occur, we today would drop our "claw-hammers" as readily as our forefathers dropped their plow handles in days of yore, and go to the rescue. How the blood tingles in our veins the moment the patriotic influence is felt. Some of us fought, bled and almost died for the Southern Confederacy. But there is not one true patriot in the South but what would jeopardize and risk his life for our dear little Yankee brother today. Bless our ingenious Yankee brother, he is sewed onto us with a golden thread. The Yankee, with the aid of his ingenuity, has taught not only the South, but has taught the whole enlightened Christian world, the extreme folly of recognizing a cheat of any character that is shielded under any kind of a form. He has actually made a "farce" of cheating. Had our Yankee brother never manufactured a cheat, but had only manufactured genuine articles, he might have continued to have cheated our people with genuine articles for ages to come, without being any the wiser; but by our brother Yankee keeping the Union flooded with imitations for thirty years, it shows the extreme folly of cheating the plainer upon the

top surface. So now, we can see the folly of cheating as "plain as the nose on your face." Our Yankee brother has brought the act of cheating down to a crisis, so that we can see the folly of the same the plainer. We have been living in a leaky house for ages past; but our Yankee brother within the last thirty years has torn off the roof, so that we would not only get a good drenching, but have a little "light" upon the subject. Heretofore, too great a per cent. of us have been making an honest living in a dishonest way. "An honest man is the noblest work of God." Too great a per cent. of us, should we wait till we made an honest dollar before we bought a rope and hung ourselves, might live to a ripe old age, then die a natural death. Too great a per cent. of us are somewhat like a wood-chuck, forced to make a livelihood with our head instead of our claws.

"When we can see our imperfections, we are learning wisdom." "None are so blind as those that will not see." "The North and the South are branches of the same parent tree, and the lightning bolt that shivers the one must scorch and wither the other."

Chapter III.—The "Sunny, Sandy South."

In good old "slavery time," prior to the late rebellion, selling merchandise in the South was somewhat different to what it has been "since the war."

Before the late rebellion, a slave owner would buy forty, more or less, pairs of shoes at one time for his slaves. Straight, coarse, good, substantial shoes, manufactured of

straight, substantial leather. The slave owner would pay about $1.25 per pair. He would buy molasses by the barrel, instead of by the quart or gallon, at about forty cents per gallon; cloth by the bolt, and not by the yard. The slave owner would buy all the merchandise that his slaves utilized, as well as all the merchandise that his family and self required, in large quantities at a time, on the quick sale and small profit order. The southern merchant would charge a "poor white man" fifteen cents for one quart of molasses, instead of ten; because, said poor white man bought in so small a quantity at one time. The poor were charged fifty per cent. more than the rich slave owner, simply because he only bought one quart at a time. The poor may have been overcharged in nearly like manner for all purchasers bought in too small quantities at a time. The poor, they were overcharged for straight goods, we had not yet learned how to manufacture imitations. The rich slave owners bought all the merchandise that the southern darkies utilized. It is about as easy to persuade a rich New Yorker to drink adulterated milk, as it would have been to have persuaded a rich slave owner to have bought imitations for his slaves. The slave owners clothed their own slaves while the slaves were in bondage. Then, there was no southern market for imitations. The few southern poor white people did not buy any new clothes, but wore their old ones. The southern merchant would sell to forty customers through the rich slave owner, on the quick sale and small profit order, to *one* customer on the slow sale and large profit order. As the merchant only overcharged one of his customers out of forty, and only overcharged said one customer for straight goods, it did not amount to much. He still could protect himself against too much opposition to a certain extent, because he was selling to the main bulk of his patrons on the quick sale and small profit order; selling the lowest while the demand was the greatest. By the southern mercantile fraternity, selling the lowest while the demand was the greatest, selling on the small profit order to the main bulk of the South, the

whole "Sunny, Sandy South" flourished and prospered. But "after the war was over, after the darkies were freed," selling straight goods on the small profit order almost went out of fashion.

Directly after the surrender the whole South was a complete mass of impoverished widows and orphans, freed without-a-dime darkies, and a few (somewhat like the author) financially broken up white men. Most of the community could only

> Buy their molasses by the quart,
> Sugar by the pound;
> Drink their bowl of buttermilk
> With a spoon to stir it 'round.

Before the rebellion, the southern mercantile fraternity had learned how to protect themselves against too much opposition (to a certain extent) while selling to the rich or parties buying in large quantities at a time, but had not learned how to protect themselves against too much opposition while selling to the poor or parties buying in small quantities at a time. When they sold to the rich slave owner, they sold on the small profit order, but before the merchants of the South could learn how to sell to all alike, so as to protect themselves against too much opposition under any and all circumstances, the "cruel war" broke up this almost complete, naturally formed combination.

Just as the young archer was learning to shoot, the cord broke in twain. Just as the "Sunny, Sandy South" was ready to unlock the door of wisdom that leads to success, the "key" was snatched from her "lilly white" hands and thrown in the well.

The South had learned how to sell the lowest, while the demand was the greatest, to a few who bought in large quantities at a time. Could she have learned how to have sold the lowest, while the demand was the greatest to a greater number who bought in small quantities at a time, she would have unlocked the door that leads to success. What

a pity the South came so near discovering the "key" that unlocks the door of wisdom, that leads to success; then failed. Had the South ascertained how to have had pity upon her poor, how easily the South could have recovered from the effects of the reverses of war. Where the poor are overcharged because they buy in small quantities, the merchant makes the greater part of his gains off of the poor and the less amount of gains off of the rich, which has a tendency to cause our poor to become poorer, and our rich to become richer. A miller charges a poor man one-eighth toll, and cannot afford to grind for the rich man for any less. A retail merchant should sell so cheap to the poor, that he could not afford to sell any cheaper to the rich, then the merchant would derive a greater profit off of the rich. Then should the country, or part of the country, be forced to undergo the reverses of war, forcing the overwhelming majority over on the poor side of the branch, the main bulk of the community would not be overcharged for the necessities of life; and would have a fair chance to recover from the reverses of war; besides the merchant could *continue* to protect himself from too much opposition, to a great extent.

A merchant cannot obtain the best of the bargain and protect himself against too much opposition at one and the same time unless he could obtain a patent right. But our mercantile fraternity have always been under the impression that competition and opposition were the life of trade; never feared opposition, so never have attempted to keep off opposition by selling at a low margin.

Directly after the surrender, the Southern merchants continued to overcharge the poor, because they bought in small quantities, notwithstanding the whole "Sunny, Sandy South" had just realized the hard, sad experience of undergoing the reverses of war, and the main bulk of the South on the poor side of the branch. Just after the surrender, the merchants had forty poor customers to one rich, who was able to buy in large quantities. By the merchants overcharging the bulk of their customers, the main bulk of the

South, were overcharged for the necessities of life, so the South had a poor chance at best to recover from the effects of the reverses of war.

The late rebellion was somewhat different from the other wars we had prior; it was the *first* instance where the Union or a part of the Union had to undergo the reverses of war. After a nation, or part of a nation, is forced to undergo the reverses of war, it should be entitled to more or less consideration, if not pity. The South may have been in the wrong, it is true; yet had the whole Union been fighting a foreign enemy, our Southern soldiers probably would have fought just as hard for the Union as they fought for the "lost cause." Before the rebellion the merchants protected themselves against too much opposition (to a certain extent) by selling on the small profit order to the main bulk of the South; but after the war, when the merchants overcharged forty to one, it took the door from off of its hinges that kept off opposition. Before the war we had few imitations, then we had less the number of business houses, according to the financial condition of the South, but since the war thousands of business houses have sprung up in the South, (and elsewhere) because the poor are charged more than the rich, because the poor buy in small quantities; while tens of thousands of business houses have been erected, because a greater per cent. can be more readily and easily realized off of imitations than goods of a better grade. You can rob more people with a bolt of imitated cloth, than with a deck of marked cards. Most all are forced to buy (or steal) clothing while none are compelled to play at cards. Card playing is an unnecessary evil, while buying wares of merchandise is a necessity. After a necessity is connected with an evil, it then is much worse than an unnecessary evil. We are *forced* to patronize a necessary evil, while we are not forced to patronize an unnecessary evil. "The pen is mightier than the sword," but the fatal "hammer" (if not restricted) is mightier than the two combined. No modern pen has yet been able to cope with the fatal "hammer." After Gen.

Cornwallis surrendered, we turned our swords into plowshares; after Gen. Lee surrendered, we turned our swords into claw-hammers. When the North and South laid down the sword they both took up a more destructive weapon, the fatal "hammer," and never laid it aside till after they had erected enough business houses to endanger twice as good a financial conditioned country as Young America. We have on hand today, probably enough non-productive business houses to accommodate the enlightened world. The North beat the South with the sword, but the "Sunny, Sandy South" beat the North "all out of hollow" with the hammer, and erected two business houses to the North's one, according to the South's financial condition. But built the great number of business houses in order to be the better enabled to "work off" the great amount of "imitations" that the Yankee (or some one else) were manufacturing to accommodate our poor. You may gain a law suit, and yet come off looser. You may gain a great victory in battle, but wind up looser, financially, in the end. The North freed and burned more or less property, but did not confiscate enough, to pay her for her trouble.

The South had to undergo the effects of the reverses of war, while the North had to undergo the effects of war. The communities of the North were in a financial weaker condition after the war than just prior. She had her hosts of widows and orphans to support. Just after the surrender, it seems that the whole Union become perfectly "carried away with their idea" of erecting non-productive business houses and railroads as though our entire population were so many Rothschilds.

Instead of the Union allowing the South to recover from the reverses, and the North from the effects of war, the Union crowded her impoverished people with non-productive enterprises.

A non-productive enterprise is a blessing where and when it is needed, but where an unnecessary non-productive necessity is forced upon the people, it is one of the most dan-

gerous natural curses. There probably never has been a supernatural curse since Christ became our "Mediator." But it is only the poor who suffer the extreme through our folly. A young nation should endeavor to ascertain how to "go slow and learn to peddle."

Directly after the rebellion, some of our Southerners took advantage of our bankrupt law; this was caused from the effects of the reverses of war. The weight of our bankrupt law fell upon our several creditors. Later on, an indefinite number of our merchants took advantage of our "failure" law (if it could be termed a law); this was caused by too much opposition between our non-productive mercantile fraternity. They had become "too thick to thrive." But where did the weight (and where does the weight) of our "failures" fall? The wholesaler as well as the manufacturer, for fear of failures, added on a per cent. to cover the same. As a greater per cent. can be more readily and easily realized off of imitations than goods of a better grade, a greater per cent. was added on to imitations. As the South had not recovered from the effects of the reverses of war. The "Sunny, Sandy South" was a near and handy market for these imitations. So the poor of the South had to "carry the big end of the log," and were not only overcharged through imitations to help pay for the failures that transpired throughout the South, but were overcharged to help pay for *all* the failures that transpired throughout the whole United States of America. Explaining temporal truths of vital importance is somewhat like explaining spiritual truths of vital importance; what we don't *really* know we are forced to "guess." We do not presume to assent that *every* wholesaler and *every* manufacturer added on a per cent. to cover failures, but we are following a chain of circumstantial evidence. No wholesaler or manufacturer is supposed to be guilty of adding on this per cent. unless he actually did so. So no one will take any exceptions to this statement, unless he is guilty. This book is supposed to be our manufacturer's and merchant's friend. The honest merchant is always almost forced to shield the

dishonest merchant, (if there is such a thing as a dishonest merchant). Our chain of circumstantial evidence shows that our communities were taxed, more or less, to cover said failures. Today "business" in general is rather a "drag" upon the market. Our shoe and dry goods wholesaler, for fear that too great amount of his goods will be left upon his hands and fall under the hammer at auction at too great a sacrifice, adds about the same now on imitations to make up for the deficiency of too great amount sold under the hammer, as were added on to imitations when failures were the fashion and folly of the day. So *today*, the poor of the South are not only overcharged through imitations to make up for the deficiency of auction bought goods that are sold in the South, but are forced to pay the greater part to make up for the deficiency of all auction bought goods that are sold throughout the Union. So, now-a-days, we are not surprised to see notices in our daily papers, advertisements for "southern immigration."

Thousands of our southern farmers have been forced to mortgage and loose their "Sunny, Sandy, Southern Home; sweet homes and farms;" go to the public works and "jine" in the "strikes." Thousands of our southern city citizens have been forced to mortgage and loose their houses and lots in order to keep the *overgrown* "wolf from the door." Our once little gray wolf has grown to the enormous size of a "white elephant." A great per cent. of our southern farmers have degenerated down to the pauper as natural as tad-poles turn to frogs. It is not only our southern farmers but our communities throughout the Union are becoming the more impoverished each succeeding year.

"Leaf by leaf the roses fall,
Drop by drop the spring runs dry."

As fast as our well-to-do fall over on the poor side of the branch, so soon are they forgotten and ignored by their former mates. They seem to loose all energy after they have lost their controlling influence. What they may ascertain

through hard, sad experience, is like the wild rose that bloomed, faded, and died totally ignored. You *must* realize the sting of a wasp, before you can *know* how much pain it can inflict. Many a Southern farmer has quit the home and farm and gone into the mercantile business. These Southern farmers did not quit the farm because their slaves were freed, neither did they quit off for fear that ploughing in hard ground with a dull plow would make them hump-shouldered and spoil the gate of their walk, but being overcharged for the necessities of life, they were forced to drop the plow handles and take up the yard stick in order to obtain a lever power to off-set the overcharge that they were subjected to. It is a great scheme, now-a-days, to live in a town, village or city, where you can have a chance to wear your Sunday clothes on week days and eat flour vituals the whole year round without working a lick in the field.

If you were forced to utilize one gallon of whiskey externally or otherwise, and if whiskey was sold at too high a price, you might be forced to go into the saloon business in order to obtain this gallon daily and keep it up. After the necessities of life are put on the market at too high a price, thousands are forced into the mercantile business in order to obtain the necessities of life. They thereby manage to procure their wares from the wholesaler at a cheaper rate than they could before they went into the business. A man will ofttimes go into a leaky house in order to get in out of the wet.

Chapter IV.—A True Patriot.

Because we rush into the parlor and dust our Bible after the good minister has arrived at the gate, is no reason why we should be considered a true Christian. Because we are first to volunteer, after Uncle Sam has called for troops, is no reason why we should be considered a true patriot. In time of peace prepare for war; in preparing for war there is else to do outside of molding bullets. A true patriot will look to the welfare of the community, at large, in time of peace.

A monarch is forced to respect his subjects—his people, in time of peace, in order to have his people respect him in time of war.

A free form of government cannot be an exception to this rule. In order to respect our people we should protect them. If we protect them in procuring the necessities of life we thereby show them the greatest respect.

Our once well-to-do, who have been forced to mortgage and loose their "homes, sweet homes" on account of being overcharged for the necessities of life, will not have much heart to go and fight voluntarily for country, where they only have a wood claim. Should they volunteer, they will not have the energy to buoy them up for a long and tedious siege.

Should they not volunteer readily, if conscripted, will not be worth their room in the army. Their influence will do more harm than their shots will do good. Never attempt to make soldiers out of tramps. "You cannot gather figs from thistles." Conscripts will shirk from their duty, when they come to the pinch, and may cause their regiment to be cut into pieces on account of their lethargy and inactivity. They may cause a general to overestimate his strength. When a nation, or part of a nation, is forced to conscript too great a per cent. of her troops or raw recruits, said nation is in good condition to send in orders for white flags. Experience, hard experience, has taught some of us this fact.

40,000 Americans are living to-day in France, while France has 36,000,000 inhabitants, and the Republic lacks 70,000 square miles being as large as the State of Texas. Her meat and bread stuffs are dearer than ours, but her other necessities of life are so much cheaper, it overbalances this affect.

France is over-populated compared to this country; her meat and bread-stuffs dearer, but the advantage of her "make-shift" of a "live and let live price system," and the disadvantage with us for the need of the same, makes France the preferable of the two countries.

Suppose you were born and raised in young free America, and you have on hand a sack of gold, also, a wife and three little children to mantain and support. Your annual expenses may be so great you cannot get into a lucrative enough business to meet the demands. Trade being killed, you have no material to work on; you are forced to live too fast, at the rate of about forty miles an hour in a kind of a "running walk." So you sew up your little, big or indifferent sack of gold (or silver) and immigrate to our sister Republic where, if you cannot get into a lucrative business, you will have the satisfaction of obtaining *nearer* the *real* value of your gold, in procuring the necessities of life. There you will not be forced to live so fast (in a "running walk.") You will not be forced to cheat your fellow man with a cheat in order to make an honest living. In return you may be cheated (the modern world is considered a cheat).

Should you take sick and die in France and leave your widowed wife and little orphan children in destitute circumstances, (they may be cheated to a certain extent) but will not be cheated for a cheat. We (young America) as a young nation of people, are forced to compete against Europe to a certain extent, else too great a per cent. of our best, honest men will leave us and go to France and elsewhere.

The day on which you leave America and embark for France, as your vessel is leaving the wharf, in the far distance you strain your already tear dimmed eyes in order to

take the last look upon your dear young "home, sweet home," and native soil, that you never expect to see again, where your dear father and sweet, dear, dear mother lie buried side by side. You don't mind leaving your country, your native home and soil so much. Your native country *did not* respect you by protecting you in procuring the necessities of life for your dear beloved family and self, so you can have but little respect for your own only native soil. You have naturally lost nearly all manhood regarding the promptings of a *true* patriot. You feel as though you were being banished by an unseen hand. (There are two different ways to banish—one is by force, another by non-protection.) A large lump will rise up in your throat when you realize that the patriotic influences are *really* deserting you, but you manage to choke it down by promising yourself that you will return in some future day when times are better. But when your thoughts are carried back to your dear, dear, relatives' graves, that you have been keeping green by planting flowers around the same, to desert these dear, dear, dumb graves, and your can't-help-but-loving-country, because it is your *only* native soil, to desert and leave *all* behind; it is more than your noble, natural manhood will allow you to shake off, so the hot, scalding tears will well up in your eyes that seem too bitter to fall. What does it take to constitute a true patriot? What does it take to sustain a true patriot? It is protection.

If you are immigrating from Europe to this country, that is altogether different; that is natural. Your country being over populated, you are benefiting the same and your people by leaving and giving them more room, and employment for those who may be unable to leave. Your country protected you in procuring the necessities of life much better than young America protects her people. Your country may not have been able to give you employment, but she did give you protection, to a greater extent, than young America gives her people. You leave your country in good faith; no other country protected her people any better than yours did, and you feel as though you would be willing to

return at any distant future day, to take up arms to defend your old country, should an enemy threaten the same.

After you have lived in the New World for years and years, you still stick up for the "old country," because the "old country" always showed you the more respect by protecting you in procuring the necessities of life. You never run the "old country" down; but maintain a deep, almost sacred respect for the same, while some of our American born and raised citizens, are continually running down young America; don't respect their own country, because their own country don't respect them by protecting them. Europe is considered a cheat, but she has a "make-shift" of a "live and let live system," while we have no system to speak of of this character, but trust almost wholly to "chance." Suppose you are a young man living in Europe, having a fair bank account, too much for one, and not quite enough for two. You, being young and ambitious, would naturally wish to invest your means where you could realize the greatest profit in the shortest space of time.

Being well posted on things in general, you probably will soliloquize in this manner: "I can live the cheapest here in Europe; but here the laws are rather strict, the rules are almost too precise. I will go to free America where I can do almost as I choose, where I can invest in some great non-productive enterprise, where I will have a chance to make a fortune in a few, short years. Then I will return to Europe with my honest gains, made in a dishonest way, where I can live in the finest style at the least expense." So young America has her parlor doors standing wide open for all syndicates and parties looking for the best of the bargain. The reason why "there is no worse a sin than trying to get rich in a hurry," is probably because you cannot defraud your fellow man out of the value of a brass pin without laying yourself liable for murder. We (young America) should attempt to protect our mercantile fraternity against too much opposition, give our merchants as much patronage as European merchants obtain; then our merchants will be

able to sell at as low a margin. After we sell cheaper we can manufacture cheaper; after we place the necessities of life as cheap upon the market as Europe, we can protect our people in procuring the necessities of life, the same as Europe, through this means our own monopolies will be able to obtain the necessities of life at a cheaper rate, who can afford to come down in conformity with the mercantile fraternity. After we protect ourselves and country against our own monopolies and syndicates, we will be in a condition to protect ourselves and country against foreign monopolies and syndicates. France, as well as all Europe, protects her people in procuring the necessities of life, much better than we. Still, modern Europe—the modern world—has always been, and yet is considered a cheat. Europe may be playing second fiddle while we are hammering away upon the third.

Chapter V.—A Private Costmark.

Jamestown, Virginia, was settled in 1607, by some London merchants and English noblemen, for the desire of commercial adventure. These London merchants sold out in London and come to this country to embark in the same business they were want to follow in London. Why did these London merchants sell out in London? and why come to this country and go into the same business? For the sole purpose of commercial adventure.

It looks reasonable enough for the English noblemen to immigrate here and embark in the mercantile business; but for merchants to sell out, sell out their business, for the sole

purpose of immigrating to this New World to embark in the same business they must have had an object in view; they must have imagined that they would have a chance to realize a greater profit off of their wares here than in London. When Christ commanded: "Thou shalt not steal," he probably intended that the enlightened Christian world, if not the whole world, should make laws in compliance with this commandment. If a miller in London was allowed toll for grinding corn, he probably would not have sold out in order to have come to this country in 1607 and grind for the same limit. These London merchants came to this country for the sole purpose of adventure, and *commercial adventure*. "There is no worse a sin than trying to get rich in a hurry," but where the mercantile fraternity attempts to make a fortune in a hurry, it is liable to become too interesting because *all* are compelled to patronize merchandise at all times. Where the mercantile fraternity over speculate, then all are either forced to over speculate, else suffer the consequence. As these adventurers commenced selling the necessities of life 289 years ago, our mercantile fraternity have been following in their wake up-to-date, without once investigating this question thoroughly in every detail, in particular. In 1607 the private costmark was introduced into the New World. Because Europe utilized a private costmark, that was no reason why young America should utilize the same. Probably each European country is forced to make part of a livelihood by manufacturing and shipping wares. The main secret in manufacturing cheap, is in selling cheap. The country that can sell the cheapest to her own people, can be the better enabled to manufacture the best grade at the least cost and realize the greatest profit off of her exports. Had the private costmark never been introduced, a young, new country could readily learn to sell cheap to her own people, and could thereby readily learn to manufacture different kinds of wares, and manufacture just as cheap as an older country. The older a country becomes, the wiser she be-

comes, and the more advantages she learns to obtain under a private costmark.

The private costmark is to be placed into the hands of each new country so said new country will be the longer in ascertaining how to sell cheap in order to manufacture as cheap as an older country. Had Europe never utilized the private costmark, but had utilized a public costmark and sold at a given margin. the same as a miller who grinds at a certain per cent, "young America" probably would have sold just as cheap as Europe, from the start. And after we were allowed to manufacture, we could have manufactured and learned how to have manufactured different kinds of wares just as cheap as Europe. This would have cut off a great deal of imports to this country. A new country must first ascertain how to "go slow and learn to peddle." The cheaper we can sell among ourselves so we will not be forced to live in a "running walk," we will have the more liesure time in which to manufacture genuine articles.

"Never do your work in a hurry." We never will be able to manufacture good, genuine articles, the same as Europe, till after we sell to our own people at as low a margin as Europe. Where our mode of selling is deranged, it is natural that our mode of manufacturing will be deranged. To manufacture a good, genuine article you need time, "time is money." A manufacturer in this country cannot compete with a factory in Europe, because the merchants in this country sell at too high a margin; the manufacturer in this country is overcharged at every turn and is forced to manufacture on the "rush" order. A great per cent. of our wares are made by machinery, but such wares are not worth picking up in the road. Our hand-made and hand-sewed wares are inferior to those imported, because they are manufactured in too short a space of time. We have a great many factories; we manufacture a great amount of wares of merchandise; (a great deal more than we can sell), yet our intelligent moneyed men still patronize European imports in preference to our hurried home-made wares of merchandise. We can-

not manufacture as good an article as cheap as Europe, because we have not yet learned how to sell under a private costmark as cheap as Europe. We don't presume to say that England or Europe introduced the private costmark into the New World through malice or any evil intent. "Evil is wrought through want of thought the same as through want of heart." Probably modern Europe has always been used and accustomed to the private costmark. Different European countries are forced to compete against each other in shipping manufactured wares; each European country is forced to restrict the merchants, notwithstanding they utilize a private costmark, while young America has no natural restrictions of this character.

You may afford to overload a wagon and drive down a steep incline if you are supplied with a lock chain or wheel-break, but if you have no restrictions of this character it is hazardous to try the experiment. Surrounding circumstances ofttimes force the necessity of altering cases. By each European country being forced to compete with each other in shipping wares, each country is forced to restrict her mercantile fraternity. The country that can manage to restrict her mercantile fraternity and not expose her management, can the better compete with others, obtain and hold the more of the patronage of the world at large, and realize the largest profits from its exports. If young America was exactly the opposite, a small, poor knoll, over-populated, with her natural resourses exhausted, and was forced to make part of a livelihood by shipping wares to newer countries that were less populated and more abundantly blessed with rich, natural resources, then we would need to utilize a private costmark and teach these new countries to do the same. These new countries might be centuries attempting to ascertain how to sell as cheap as we under the private costmark. But during these centuries we could be shipping these new countries wares that they might have manufactured, had they been able to sell as cheap as we. Besides, these new countries could not be able to compete with us in shipping wares to

any other country and rob us of any of our share of patronage. But there are no more newer countries; we are "the last of the Mohegans." We have no one upon whom to pass the joke. We have no new country to cheat unless we turn to and cheat ourselves. Uncle Sam has never had any more use for a private costmark than a shoat has for a side-saddle. This coil of rope was put into Uncle Sam's hands while he was yet an urchin, before he knew its purport, so that in after years he could go and hang himself with the same; (about what he has done). Probably Europe, today, is unable to define the private costmark; explain why, and how it first germinated into existence and into fashion. It is a curse and an imposition upon the whole mercantile fraternities of the universe. It ties each and every merchant, hard and fast, so that he is powerless to protect himself against the modern world's worst enemy, known as "competition." This "town snake" did not show all of its fangs till within the last thirty years. We might say that the Union has made manufacturing imitations a legitimate business for the last thirty years. Selling genuine articles under a private costmark may be bad enough, but selling imitations and cheats under the protection of a private costmark, it is "perfectly ridiculous." During the last thirty years, probably, is the first instance where imitations were ever sold under a private costmark. Had it not been for the private costmark, today young America probably would not be over stocked with counterfeit goods and non-productive business houses.

Should we wish to advance the price of our raw cotton, we should attempt to manufacture our cotton goods as cheap as possible, then sell the same at as low a margin as possible. The cheaper we can manufacture and sell our cotton goods, the cheaper we can place cotton goods on the market; the more cotton goods that will be consumed, the more of our cotton goods that are consumed, the greater will be the demand for the raw material. We may imagine that high priced goods are the life of a country, but this is probably a

mistaken idea. The high margin that our several merchants may realize, is of no good or benefit to any one or more parties. The merchant's high margin simply opens the door the wider for the more opposition. The high margin that our merchants realize, is death to our home raised, staple raw cotton. The lower the margin that our merchants sell cotton, (as well as all kind of goods), the more that will be utilized. If a merchant realizes twenty per cent. profit off of cotton goods, so much will be utilized; but if he only realize five per cent. so much the more will be utilized. The more that is utilized, the greater will be the demand for the raw material. The demand causes the price of raw cotton to go up, and not the great profit that the merchant may realize. Had we restricted the merchant at the same date and time we did the miller, had we also established a "live and let live price system" in its proper form, probably to-day, forty millions or more of our poor would be able to utilize bolts of both cotton and finer goods, where now they are only able to utilize one yard. This would have given European paupers employment at home manufacturing said finer goods. By millions of European paupers obtaining said employment, they would be able to utilize bolts of cotton goods where now they are only able to utilize one yard.

By this means young America might raise ten bales of cotton where she now raises one, and still not overstock the markets. It is not that too great amount of cotton is raised that the enlightened world is overstocked with cotton goods, it is the little amount that is utilized. Capitalists will not, and paupers cannot, utilize cotton goods, it is the well-to-do class that utilize this article.

With our "system" established, say, when we first become a free republic by first doing away with our private costmark, we would have cut off a certain class of Europe's exports from this country, the kind that we could have learned to manufacture; but millions of our people would be in a condition to patronize Europe of what wares we could not manufacture. So it would be better for Europe to obtain

the half of a big loaf, than no loaf. The modern world—modern Europe—is considered a cheat, while we acknowledge that young America has been speculated (cheated) to death. We and Europe have utilized a private costmark till its bad effects begin to show the plainer upon the top surface. There are a great many things like our backbone; we *know* that it exists, but we need never expect to see it with your own eyes. Seeing ourselves as others see us, is one thing, but seeing ourselves as we *really* are, is a horse of another color. One reason why "truth is stranger than fiction" is because we have ignored temporal truths to too great an extent. Under the weight of our private costmark, forty million, more or less, of our American citizens have become so much impoverished that they are unable to patronize either our own or Europe's industries. The private costmark places our mercantile fraternity in such a position that it cannot protect itself against so much opposition; too much opposition cheats our merchants out of their rightful share of patronage, then, our non-productive mercantile fraternity is forced to cheat the community in return. After the community is over charged for the necessities of life, they must need to offset this overcharge by every device and vice that surrounding circumstances will permit. The greater portion of our devices today, are vices without the "de." Each European country ships wares to this and other countries as a means, partly, of a livelihood. No European country is wholly dependent upon itself—its own people—for patronage; while young America is almost wholly dependent upon herself—her own people—for patronage. Europe is independent upon herself, but dependent upon other countries for the patronage of her manufactured wares, while young America is not independent but dependent upon her own people for the patronage of her manufactured wares. We may ship a few manufactured wares, but we manufacture at so high a cost we do not realize much profit from our manufactured wares, and we cannot depend on making a livelihood at the business.

By utilizing a private costmark with no restrictions to

speak of, our merchants realizing too large a profit, we are unable to check any other kind of enterprise or monopoly. All enterprises and monopolies are forced to patronize merchandise, and are supposed to be checked only in conformity with the mercantile fraternity. This is a free country, so to speak; fewer restrictions than any other country, yet we restrict the miller and banker. Our public toll-dish forces a dishonest miller to be honest, while our priva e costmark forces an honest merchant to make an honest living in a dishonest way. He is unable to protect himself against too much opposition, and after opposition robs him of his rightful share of patronage he is forced to overcharge his remaining handful of patrons to make up this deficiency, because he is engaged in a non-productive enterprise. After our people are impoverished to too great an extent, who are to patronize our enterprises and industries?

"While we are sitting with our backs toward a draft, our faces are turned toward our coffins." While we are spending our precious moments in attempting to obtain blood from turnips, we are living with our handsome faces turned toward the "poor-house." After Europe oversells her people under a private costmark, she ships us her oversold paupers while we have no new country to ship our paupers, or Europe's oversold paupers to. We may ship a few of our oversold darkies to Mexico, but what are we going to do with the "po' white trash?" We may check our pauper immigration but how are we to check our moneyed men (and ladies) from going to Europe?

There is a natural rivalry that exists between ladies of different societies; this is the life of each respective society. There is a natural rivalry that exists between our men of controlling influence; this is the life of our statesmen.

There is a natural rivalry that exists between different enlightened Christian countries. Each respective, enlightened Christian country endeavors to excel other countries.

Each European county endeavors to excel others in plac-

ing the best of wares of merchandise, the necessities and luxuries of life, upon the market at the lowest prices.

The cheaper you can live in any one European country, the more valuable that country is (according to surrounding circumstances.) This rivalry, that exists between different European countries, is the life of Europe. Young America is yet almost too young to fully comprehend this natural rivalry that exists between different European countries. If we could manage to sell the necessities of life at as low a margin as Europe, with the aid of our cheaper meat and bread stuff, we could manufacture and place the necessities of life upon the market cheaper than Europe. Then our own moneyed men would not only remain and dine with us, but Europe's overplus of inhabitants would be lessened by her moneyed men and the cream of her societies immigrating to the New World, instead of her paupers, who are forced to "jump out of the frying pan into the fire," come to this country and "root hog or die," and her syndicates and parties who are looking only for the best of the bargain. Rivalry, between different enlightened Christian countries is the life of the modern enlightened Christian world. Should we wish a rich flowing immigration to commence anew, we must place the necessities of life upon the market as low as Europe. Then our immigration will have some of the George Washington's father's style of people immigrating to the New World, parties who are not looking for *so much* the best of the bargain, but good old "slavery times;" honest men who only wish an "even brake." "Respect yourself should you wish others to respect you;" but in order to hold your self-respect, you must first be self protecting. Should your neighbor prove ever so intelligent and be ever so beneficial to you and yours, after you discover that he is incapable of protecting himself in a general way, you loose more or less respect for him. We were blessed with a rich flowing immigration while our rich natural resources overbalanced our disadvantages, but the moment our several disadvantages overbalanced our rich resources, our rich immigration quit us. Our

several disadvantages overbalanced our rich natural resources before our rich natural resources were one-half developed.

After our disadvantages overbalanced our rich natural resources, we then are forced to be self protecting in order to be self sustaining. One need not expect any credit for doing anything stupid. "A city set upon a hill cannot be hid." We have failed to protect ourselves against ourselves, so today we have principally paupers or syndicates immigrating to the New World. 40,000 Americans are living today in France while France has 36,000,000 inhabitants, and the Republic lacks 70,000 square miles of being as large as the State of Texas. So over 40,000 Americans have either bought a ticket and immigrated to France, else have bought a rope and hung themselves, Some of our moneyed men (and ladies) are leaving us; we are changing golden nuggets for turnips, moneyed gentlemen and ladies for syndicates and paupers.

A charitable company have advanced transportation for the darkies to Mexico. Our rich "white folks" can leave us by procuring a ticket to France, but our "po' white trash" can only get out of this country through the aid of a rope.

It is probably just as essential that a nation should protect itself from itself as to protect its country against a foreign enemy. "A small leak will sink a great ship." Never brag too much on yourself but allow your neighbor to praise your good deeds. Don't brag too much on your own country (it is vulgar) but let other countries praise your country. "A tree is known by the fruit it bears." We sincerely hope that Uncle Sam will do one of three propositions we make: Kill the private costmark, send us a ticket to France, or else send a quarter in stamps (or in silver) that we may buy a rope. History teaches us that during the time the Saxon kings were reigning in England, a very extraordinary race of men were gradually rising to importance and power on the German Ocean and on the adjacent seas. They came, of course, originally from the land, but they lived almost wholly upon the sea, only making occasional visits to the shores of various

countries within their reach for purposes of conquest and plunder. They were in fact little better than an organized nation of pirates. As they came originally from Denmark and Norway and other countries on the shores of the Baltic Sea and German Ocean, they are in English History commonly called Danes.

The work of conquering and plundering a country was in those ages of the world (850 A. D.), considered a very honorable business, provided the deed was done by a sufficiently large number of people and on great enough scale. So the Danes, though really pirates and robbers, were considered honorable men, and many young persons from high (supposed-to-be Christian) families on the continent used to come and enter their service from time to time in order to see the world and learn the art of seamanship and war.

In 850 the enlightened Christian world imagined that piracy was an honorable business, provided the deed was done by a sufficiently large enough number of people and on great enough scale. Today, in 1896, we enlightened Christians imagine that selling the necessities of life under a private costmark to our own people in our own country is all "O. K.," provided the deed is done by a sufficiently large number of people and on great and grand enough scale. The business is surely carried on by twice the number of people needed and on as grand scale as a poor white man can stand up to.

The pirate ship and the private costmark may be twin sisters. They both may have been introduced during the dark ages. After the Christian world emerged out from the dark waves of the dark ages, the Christian world condemned piracy, although they may have become partly used and accustomed to the same. The enlightened Christian world finally criticised itself out of its piratical error, after so long a time, after the Danes had conquered the Saxons, and after the rich and otherwise intelligent parties of controlling influence had suffered the extremes from piratical excursions. The private costmark may prove to be more dangerous than the pirate ship, because, the private costmark emits no smoke

or flame and its weight is only felt by the poor and otherwise ignorant classes who look to the rich and otherwise intelligent classes of controlling influence for protection. While piracy was the fashion and folly of the day, it was the rich and otherwise intelligent classes who suffered the extremes through piratical excursions. But while utilizing a private costmark has been, and is yet the fashion and folly of the day, it is *only* our poor who suffer the extremes. The rich may complain when they imagine they are overcharged for the necessities of life, but they will not suffer the extremes till after they fall over on the poor side of the branch. As long as you have a dollar you will not suffer the extremes of poverty, but your influence and energy in this direction will naturally disappear with your last dollar. Demoralization follows after. Piracy might have been popular among the enlightened Christian world in 850, but at the same time the whole enlightened Christian world were not engaged in piracy. The business itself was not spread throughout all the world. After the Saxons had suffered the extremes and had lost their country through piratical excursions, the people were able to make a comparison between the Saxon's country, that had been lost through piratical excursions, and other countries that had not suffered from piratical ships. There was such a comparison between the conquered Saxons and other countries or nations that had not been conquered or overrun by pirates, that the people in general could determine the bad effects of piracy. From the time that the private costmark was first introduced among the retail merchants in selling to their own people, up-to-date, or since, utilizing the private costmark has become universal throughout the enlightened Christian world, we have no way of making a comparison. Poe says: "We can *only* recognize good and ill by comparison."

Had any one or more countries in Europe discontinued the private costmark and forced their merchants to have sold at a low margin, then the modern world could have been

able to have made a comparison. The private costmark has a tendency to impoverish both Europe and young America; the more that young America's people become impoverished the less we are able to patronize Europe; the less we patronize Europe the more dependent Europe becomes upon us for patronage. The more dependent that Europe becomes upon us for patronage, the closer she may stick to her private costmark. From the time that the private costmark was first introduced, from that time up-to-date, the enlightened world's mode of living has been deranged. It may make little difference whether this natural curse first germinated through accident or through surrounding circumstances, or whether some evil genius instigated it and introduced it in order to impede the progress of the enlightened world, or not, in either case the effect has been and still is just the same. "Evil is wrought through want of thought the same as through want of heart." So long as the private costmark is utilized, so long will the modern world *continue* a cheat. So long as the private costmark is utilized, so long will we remain under a natural curse.

There probably cannot be a supernatural curse since Christ is our "Mediator," while we may remain under a natural curse for ages without once being warned. In order to unearth and uproot a natural curse we are forced to ascertain temporal truths. Ever since the private costmark has been in use the modern world has been considered a cheat. An Irishman upon beholding a donkey for the first time exclaimed: "Sure this is the daddy of all the rabbits." So the private costmark probably is the daddy of all cheats. While piracy was the fashion and folly of the day the Saxons had the worst of the bargain; while the private costmark is the fashion of the day young America is getting the worst of the bargain. It is impossible for us to miss all we do not receive, although we might have been, and still might be entitled to the same.

Chapter VI.—China.

China sustains 400,000,000 inhabitants upon an old knoll where the natural resources were almost exhausted centuries ago. China punishes all cheats with death. She makes nor recognizes no distinction between cheats; she, like Christ, condemns all cheats, while she might make a distinction between the punishment of cheats. Today, China's merchants sell as low as two mills on the dollar at retail. By China selling so cheap, at so low a margin, to her own people, she is thereby able to manufacture and raise the necessities of life at a proportionate cost. The cheaper a nation sells the necessities of life to her own people the cheaper she can manufacture and raise the necessities of life. Millions of China's poor may suffer from want, (her natural resources near consumed and her country over-populated) but her poor might suffer the more if China sold, raised and manufactured the necessities of life at a higher cost. We cannot determine how China could make an improvement on her mode of dealing unless she manufactured and circulated more currency according to her population. It seems that China has attempted to increase the value of her currency by decreasing the value of her merchandise, her necessities of life. Our chain of circumstantial evidence shows us that China was always too ignorant; was not intelligent enough to make and recognize a distinction between cheats, but condemned all cheats. She probably forced her mercantile fraternity to sell at a given margin, then forced all other enterprises down in conformity with the merchant. After the merchant sold as low as two mills on the dollar, her monopolies and money lenders could afford to place their rates at a low margin, as *all* would naturally realize a benefit from the merchants' low margins as it had a tendency to cause the necessities of life to be put on the market at a low price. We have been informed that China's merchants sell at retail as low as two mills on the dollar. So our chain of circumstantial evidence shows us that her money lenders loan at a proportionate rate;

they probably loan at about two mills on the dollar per annum. Had ten cents (one dime) been put out at ten per cent. interest, with compound interest added on at the birth of Christ, today there would not be enough gold to redeem it. This shows us how dangerous the world's at large growing monopolies may eventually terminate. If the world's at large money lenders were loaning with the compound interest attached, it might not be so dangerous, because then we might *know* the danger, but without the compound interest we can only guess the danger. In ancient times, warring was the fashion and folly of the day. In the early stages of modern times the people continued to war but commenced to speculate. While the modern world was speculating and warring at the same time, the world's at large growing monopolies, combinations, would ofttimes be broken up through the effects and reverses of war. At a certain date the modern world managed to check continued wars to a great extent by establishing ministers of war. Now we have nothing to check the world's at large growing monopolies. We have this new enemy to face.

It may be just as essential for a nation to protect itself against itself as to protect its country against a foreign enemy. A nation now-a-days must be able to protect itself against its own monopolies in order to be enabled to protect itself against foreign monopolies. China has protected herself against her own monopolies, although she has run her country 6,000 years. China has protected herself against herself by condemning all cheats the same as Christ. China is a heathen nation, and has, probably, ascertained through hard experience, the vital necessity of condemning all cheats. Christ commanded, "Thou shalt not steal," in order to save us the hard experience that China may have labored under.

We may admit that "experience is our best teacher" because we are too careless to be taught otherwise. Merchandise is something that *all* are forced to patronize at all times. The limit of profits that the retailer realizes is like the main

spring of a watch; most everything, in particular, is governed by this "movement."

Had China not restricted her mercantile fraternity, she could not well have restricted any other enterprise or any monopoly. Her money lenders and monopolies might have bankrupted her in the space of 6,000 years. But after she restricted her retail merchants she then could restrict her wholesale merchants in conformity. After the necessities of life were sold at a low margin then they could be manufactured and raised at a low cost. After the necessities, as well as the luxuries, of life were put on the market at a low cost, *all* enterprises, monopolies and money lenders could afford to fall in proportion. Never allow your neighbor to defraud you out of your "home, sweet home and farm," then expect him to lend you a peck of potatoes. The only time to lock your stable door is before the horse is stolen. Rome existed thirteen centuries, "howled" then "trembled, tottered and fell." China has not only existed, but has "lived" 6,000 years. She, like Christ, condemns all cheats and still she stands. By China condemning all cheats she has been able to run her country 6,000 years without her monopolies obtaining too much of her circulating currency, she is not forced to borrow from her own or foreign monopolies. She is not forced to monopolize in foreign countries in order to feed her own or foreign monopolies. She is able to live at home, board at the same place and have her washing done up stairs. Selling at retail at two mills on the dollar is, probably too low, too inconvenient.

But China is a heathen nation. She may have gone too far to extremes, but being a heathen nation, she has, probably, no idea of the end of time and has set her pegs so that she could be able to run her country forever without any danger of her monopolies obtaining too much foothold. But China, though a heathen, has advanced *one* good idea: She makes nor recognizes no distinction between cheats.

She is a heathen nation; worships idols; we probably can give her credit for advancing one good idea. She,

like some other nations, after they have advanced one good idea, they have done their do. We might borrow this one idea from China and leave out her other ideas. Men have been known to learn a good trait from a dog in the way of faithfulness. It seems that after China realized a benefit from decreasing the value of the necessities of life, she then went to extremes, went below the mark.

China belongs to the old ancient race, but being a heathen, we cannot afford to take many patterns from her. She probably restricted her merchants before the private cost mark was introduced. Today she may or may not utilize a private costmark. Our chain of circumstantial evidence shows us that China could not have lived and stuck together as a nation for the period of 6,000 years had she made and recognized a distinction between cheats; had she not condemned all cheats the same as Christ condemns them. Probably other old Asiatic nations today would be on their respective homesteads and living at home instead of roving about, had they, like China, learned through hard experience how to have condemned all cheats. "We only recognize good from ill by comparison." We never think of making a comparison between our mode of merchandise and China's because China is a heathen nation and worships idols. The dark ages probably did not affect China's mode of selling her merchandise. A nation should attempt to decrease the value of their merchandise, the necessities and luxuries of life, in order to increase the value of their currency, but they should not go to extremes in either direction. China probably has decreased the value of her merchandise and increased the value of her currency to too great an extent; while Europe probably has gone to extremes in the other direction—increased the value of her merchandise, her necessities of life, and decreased the value of her currency. Our chain of circumstantial evidence shows us that Israel, under the Mosaic law (Christ confirmed this law), sold the necessities and luxuries of life to her own people at two (2) per cent. at retail. Everything else in particular was regulated and

governed from this standpoint—this standard limit—A dollar saved is as valuable as a dollar made.

Chapter VII.—"Thou Shalt Not Steal."

"Thou shalt not steal." This includes all cheats. All cheats are thefts and all thefts are cheats. A cheat is simply a theft shielded under a form. When the Lord gave Moses the commandments, among the same is found "Thou shalt not steal." While Christ was upon earth he confirmed and reiterated this same commandment in person. Twice the Lord *has* commanded "Thou shalt not steal." After we are convinced that all cheats are thefts we then are supposed to determine what is stealing or cheating. Prior to this commandment in both the Old and New Testaments we read "Thou shalt not kill." In order to obey the commandment "Thou shalt not kill," we are forced to obey the commandment "Thou shalt not steal." Most any kind of a cheat has a tendency to impoverish, and impoverishment has a tendency to hasten death—cut off life. It is not only a sin to steal because Christ has commanded "Thou shalt not steal," but because Christ has commanded "Thou shalt not kill." The commandment "Thou shalt not steal" protects the commandment "Thou shalt not kill." Had we only been forbidden to kill and not been forbidden to steal, the commandment "Thou shalt not kill," would have been left unguarded to a great extent. Probably more people in modern times die from impoverishment through being defrauded than die from the sword. The sword only hastens

death. Those that have died from the sword would have eventually died anyhow. Those that die from impoverishment simply have a certain (or uncertain) number of days cut off—they would naturally die anyhow. If you kill your fellow man with the sword or shotgun, you simply hasten death. If you kill your fellow man by having his life cut off through impoverishment by defrauding him, you simply hasten death. In either case your fellow man would naturally eventually die. "We only live to die," about the same as a chicken. In order to determine when we are cheating, we might attempt to ascertain when and where we are impoverishing.

By referring to the 19th and 20th chapters of Exodus, it seems that the Lord first wished to speak to *all* Israel through a cloud, in order to fully impress the people, so the people could understand the full meaning of the commandments. But for fear that some of the people might go beyond the "bounds," the people stood afar off, while the Lord spoke to Moses through a cloud.

"And all the people saw the thunderings and the lightnings and the noise of the trumpets, and the mountain smoking, and when the people saw *it* they removed and stood afar off. And they said unto Moses, speak thou with us and we will hear, but let not God speak with us, lest we die. And Moses said unto the people, fear not, for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."—Ex. 20 chap., 18, 19, 20 and 21 verses.

It seems that the Lord wished to awe and impress the people so they could fully understand the commandments. After the Lord gave Moses the commandments, Moses taught all Israel the full meaning of the commandments, through the power of inspiration that Moses was endowed with. Among the commandments were found "Thou shalt not steal" All Israel were taught the full sense and meaning of this commandment through inspiration. Christ, while

upon earth, reiterated this self same commandment in person, so that the Gentile might understand the true meaning, as well as all Israel. We Gentiles cannot be taught the full sense and meaning of the commandment "Thou shalt not steal" through inspiration, but can only be taught through the aid of our intellect or wisdom.

We all admit that the now modern world is a cheat. This is probably because we Gentiles who help to constitute the modern world do not fully understand the commandment "Thou shalt not steal."

The world is 6,000 years old, but today it seems that only two classes of people fully understand the meaning of the commandment "Thou shalt not steal," and those are the heathen Chinese and the Jews. China probably was thousands of years in ascertaining the vital necessity of condemning all cheats. She was probably thousands of years in learning the meaning of the word "steal," through years of hard experience, while the Jews were taught the full meaning through inspiration in a moment of time. Christ, while upon earth, commanded "Thou shalt not steal" in order to save us Gentiles the hard experience that China may have labored under. China has ascertained the meaning of the word "steal" through thousands of years of hard experience. The Jews were taught the full sense and meaning of the commandment "Thou shalt not steal," through inspiration. Christ, while upon earth, commanded "Thou shalt not steal." We enlightened Gentile Christians must remember that nearly 1,900 years have intervened since Christ gave this commandment in person. The dark clouds of the dark ages probably had little or no effect upon the Jews, traditionally or commercially (in dealing among themselves). The dark clouds of the dark ages probably had little or no effect upon the heathen Chinese.

The Jews were probably too wise, while the heathen Chinese were too ignorant and too far isolated off to be effected from the dark cloud of the dark ages. China was

too old to bend. But with us enlightened Gentile Christians of today it is somewhat different.

Since Christ gave this commandment the dark cloud of the dark ages has rolled over us, and given "use and custom" a chance to step in between us and this (as well as other) commandments. "Custom," says Lord Bacon, "is man's chief magistrate. Custom is ofttimes *stronger* than reason." We Gentile Christians of today never attempt to define the meaning of the commandment "Thou shalt not steal," but give way *entirely* to use and custom. We give way probably to the usages and customs that germinated and originated during the period of the dark ages. Today we make and recognize most any kind of cheat that is shielded under a form. In other words we make and recognize a *distinction* between cheats. Most any kind of a cheat can be made popular after it is shielded under a form. To steal outright is breaking the law of God, but to cheat (steal) and shield it under a form, is it not attempting to rectify the laws of God? It is a sin to break the law of God, but is it not a greater sin to attempt to rectify God's law? There probably is only one class of people today who make and recognize a distinction between cheats and they are the enlightened Gentile Christians. The heathen Chinese are too ignorant, are not intelligent enough, to make and recognize a distinction between cheats, but condemn all cheats. The savage cannibal makes no distinction between cheats, but indorses all cheats. He will steal your gold (or silver), steal your horse, saddle and bridle, will cheat you in any way he knows how, but at the same time he is not intelligent enough to shield his theft under a form. If he is caught in the act, he may own it up to your face, as he has no way of shielding his theft; he is not intelligent enough to shield his theft or cheat under any kind of a form. He will slay and eat you, but probably would *own it up to your face* should you ask him in a polite manner. There is one difference between us Gentile Christians and the cannibals. We do not eat those that we defraud and murder. The reason why that "truth is

stranger than fiction," is probably because we have ignored (temporal) truths of vital importance to too great an extent, and depend upon most any kind of "use and custom" that has germinated since the Christian era. Again (excuse our digression), the heathens either condemn or endorse all cheats, they are not intelligent enough to make or recognize a *distinction* between cheats. The heathen Chinese condemn all cheats, while the savage cannibals indorse all cheats.

The children of Israel (the Jews) condemn all cheats (in dealing among themselves), the same as Christ—the same as China; while they may not punish all cheats (in dealing among themselves) the same as China. The Jews are too wise to make or recognize a distinction between cheats in dealing among themselves. Should the Jews make and recognize a distinction between cheats in dealing among themselves, they might break the commandment "Thou shalt not kill" by impoverishing each other, besides should they make and recognize a distinction between cheats in dealing among themselves, we Gentiles might be able to cheat wise Israel. We enlightened Gentile Christians are intelligent enough to make and recognize a distinction between cheats, but are not wise enough to protect ourselves against wise Israel. We are not wise enough to protect ourselves against ourselves. If we Gentiles recognized no distinction between cheats, but condemned all cheats, we then could not cheat each other without breaking our laws. If we Gentiles recognized no distinction between cheats, the Jews could not cheat us without breaking our laws. All cheats are thefts, simply shielded under different forms. The Jews only take advantage of some of our shielded cheats, but are too wise to cheat (steal) where the theft is not shielded under a form. The Jew is almost always ready to cheat us, but at the same time he will not steal. We all admit that the Jew is a cheat, in a general way, probably, because the Jew is generally non-productive. But the Jews could not live off of us and still be popular among us and cheat us unless we recognized a distinction between cheats. If

the Jew is really a cheat he cannot live off of a nation *only* where a distinction between cheats exist. Living off of a nation and living *among* a nation are two different questions. "A wise man will bless the rod that made a man of him."

When we see a reliable school teacher still using the rod, we may be confident that one or more of the "school" are still disobedient. When we see the Jews still living *off* of a nation we may be confident that the nation of Gentiles are still disobedient and still recognize a distinction between cheats. Don't spare the rod and spoil the school. You can almost always determine when your watch is correct by referring to the "town clock." What did the Lord mean when He commanded "Thou shalt not steal?" Did He mean that we should speculate upon the necessities of life to an unlimited extent? As the limit of profits that the retailer realizes is the same as the mainspring of a watch, most everything else is governed from this "movement." We are forced to set a limit. Set a gauge for the retailer to go by. What limit should the retail merchant realize in compliance to the commandment "Thou shalt not steal?" China sells as low as two mills on the dollar at retail, but this probably is too low, too inconvenient. Europe's retail merchants may sell at seven cents on the dollar, but this probably is too high. China is probably on the extreme in one direction and Europe on the extreme in the other. Young America is not "in it." Instead of young America trying to bring the limit of profits *down*, she has been bringing them *up*, so when she does "fall," the same as Rome, she will have the greater space to fall through, "hit the grit" the harder, and come down in a heap. Should you attempt to go from California to New York, and should you start and travel in the exact opposite direction from towards New York, you would finally bring up at New York, but come up at the opposite side from which you started. By young America traveling so far and fast in the exact opposite direction from the right way she should have gone, she has simply made the circumference. "Experience is our best teacher."

By tracing the Jews from the time of Moses up to date our chain of circumstantial evidence shows us that they sell the necessities of life at retail to each other at two per cent. on the dollar. While the Israelites were dwelling in Canaan and following the comandment, "Thou shalt not steal," they, probably, sold the necessities of life to each other at retail at two per cent. on the dollar. They, probably, brought or held all other enterprises, monopolies and money lenders down in conformity with the retail merchants' limit on profits. Today in Young America, our American Jews, probably, sell as low as two per cent. when surrounding circumstances will permit of it. They may ofttimes be forced to charge a higher limit where they are overcrowded with too much opposition. They probably, loan money at about one (1) per cent. per annum to one another.

When the Lord gave Moses the commandment, "Thou shalt not steal," all Israel were to realize a temporal blessing through following this commandment. The Jews have obeyed this commandment (among themselves) from that day to this and they still realize temporal benefits from following the same. Christ commanded, "Thou shalt not steal," while upon earth, so that we enlightened Gentile Christians might realize a temporal blessing from following this commandment. Could the whole modern world be converted to Christianity, the whole world could realize a temporal benefit through following this commandment. The Bible is to teach us how to prosper in a temporal way the same as how to serve the Lord in a devotional or spiritual way. We will prosper both in a spiritual and in a temporal way from following the spiritual and temporal teachings of our Bible. Truth is wisdom, wisdom is for our spiritual and temporal good. Spiritual truths are for our spiritual good and welfare, while temporal truths are for our temporal good and welfare.

Cheating cannot thrive, not because it is a sin, (since Christ is our "Mediator" "it will rain upon the unjust the same as the just"), but because it has a tendency to impoverish. The Jews were not only taught "Thou shalt not steal"

through inspiration, but were taught "Thou shalt not kill" through inspiration. Should a Jew defraud another enough to impoverish, probably, the whole Jewish nation would look upon said defrauder not only as a thief, but as a murderer. The reason why that "there is no worse a sin than trying to get rich in a hurry," is because defrauding impoverishes and impoverishment cuts off life, hastens death.

Life hangs by a slender strand—thread at best. The last straw that is laid on and breaks the camel's back is not any the more guilty than its predecessors. "Show me a thief I will show you a murderer." "We take off our hats to big thiefs" and murderers, "but jail" and hang "little ones." It may not be the little amount of sin that we commit that we are aware of, but the great amount of sin that we commit that we are ignorant of.

Ignorant, but not innocent. "Ignorance is sin." "Many will be called but few will be chosen," because "straight *is* the gate and narrow *is* the way which leadeth unto life, and few there be that find it." It seems that the modern world has lost her "measuring rod." Her weights and measures may be correct. She, probably, reserved these through the dark ages, but the limit of profits—this measure, or rather per cent.—that the retail merchant is to realize, may have gotten swept off the deck when the dark waves of the dark ages swept over our gallant ship.

"And when He was gone forth into the way, there came one running and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" "And Jesus said unto him, why calleth thou me good? *there is* none good but one, *that is* God." "Thou knoweth the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother." "And he answered and said unto him, Master, all of these I have observed from my youth. Then Jesus beholding him loved him, and said unto him, one thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasures in Heaven; and come,

take up the cross and follow me." "And he was sad at that saying and went away grieved, for he had great possessions."

This was a Gentile that asked Christ what he should do to inherit eternal life. Christ said, "defraud not." This Gentile had large possessions; he probably acquired this wealth through realizing too great a profit. After this Gentile had said unto Christ, "all of these I have observed from my youth," Christ commanded, "go thy way, sell whatsoever thou hast and give to the poor." When Christ commanded this Gentile to sell his possessions and give the proceeds to the poor, it shows that this Gentile might have defrauded the people—the poor—by realizing too much profit, while at the same time this Gentile was ignorant of the fact. When the Lord gave Moses the commandments, the Lord did not explain to Moses *what was stealing*, but gave Moses the commandment, "thou shalt not steal." But Moses knew the meaning by inspiration. Christ, while upon earth, was more explicit to this Gentile and commanded, "defraud not." And after the Gentile had said, "all of these I have observed from my youth," Christ commanded him to sell and give to the poor. Christ here shows us that this Gentile had *not* observed *all* of the commandments, he *had defrauded* but was ignorant; ignorant, but not innocent.

It seems that we enlightened Gentile Christians of today, ignore the temporal teachings and meanings of our Bible. We best Christians seem to devote *all* our spare time to the spiritual teachings and meanings of our Bible, but ignore the temporal teachings and meanings to a great extent. How are we to determine when and where we are cheating, (stealing) while we ignore temporal truths? "Thou shalt not steal." We are supposed to determine what is cheating (stealing.) This can only be accomplished by ascertaining temporal truths. Should we Gentile Christians master, ascertain, analyze and utilize temporal truths the same as the Jews, then at the same time analyze spiritual truths, as well as we do or attempt to do, then we might be that nearer perfection; we then might be able to "put on the

whole armor." Carry the sword of spiritual truths in one hand and the sword of temporal truths in the other.

"Thou shalt not steal" is for temporal use. We may or may not be perfect in regard to spiritual truths, while the modern Christian world's greatest fault probably lies in ignoring temporal truths of the most vital importance to the almost greatest unreasonable extent. Temporal truths somewhat like spiritual, we must ascertain, analyze and utilize the same before we can realize their true worth and value. The savage cannibals indorse all cheats; they make no distinction between cheats, they have an "equal break" in dealing among themselves. But we enlightened Gentile Christians recognize a distinction between cheats, allow any party or parties to cheat, provided, the theft is shielded under the slightest form.

But this gives our poor the worst of the bargain, who may not have the easily comatable necessary pocket change to procure a shield to cover a theft. It may require more or less knowledge, wit and hard cash to procure a shield. But we are more cruel to our poor than the savage. We cheat our poor in ways, too numerous to mention, that are shielded under different forms, while our poor are forced to submit, have not the knowledge, wit and means to retaliate. Knowledge is power, wealth is power; knowledge and wealth are powerful. We should attempt to protect our people—our poor—from this powerful "swamp angel." "Self preservation is the first law of nature." In order to protect ourselves, we are first forced to protect our merchants against too much opposition. In order to do this, our merchants need to utilize a public costmark as though naught had happened. We must be in sympathy with our poor, sympathize with our people—our poor—before we can have pity upon them and be able to obtain a corresponding benefit from the Lord.

After the community cheats the mercantile fraternity out of its rightful share of patronage, then the mercantile fraternity is forced to cheat the community and shield the same under the form of speculating. After the whole com-

munity is cheated under the form of speculations, then the community originates different cheats of different characters shielded under different forms. After different cheats shielded under different forms commence to be *felt* by the community and impoverish them, the community becomes more or less demoralized under the weight of this impoverishment. Those that cannot, or are not shrewd enough to obtain a shield to shield a cheat, steal outright where the theft is not shielded under a form. By a nation's mode of selling, her merchandise being deranged, that naturally deranges most everything else. A nation's mode of selling her merchandise—her necessities of life—is her living. Where hermode of living is deranged, most everything else is deranged.

Chapter VIII.—Several Things.

The average deaths from starvation in the city of London is two human beings per week. But a person need not drop dead upon the highways and streets for the need of proper food, but may have their liver deranged from eating unwholesome food and exist ninety or more years afterward, still have from sixty seconds to ninety years of their precious life cut off.

Feed a hog upon trash and green peaches, he may take the cholera and die in a few weeks time, but the human is longer lived. The greater the distance you may be allowed to travel a lonely road, the greater the chance for you to meet up with highwaymen, pitfalls, wolves, bears, panthers

and lions. The longer lived the human race, the greater the danger of life being cut off. Thousands of Europe's and Young America's poor die annually of innutrition—a slow, cruelly slow starvation—prolonged from month to month or from year to year according to their relative strength of constitution. A few days fasting makes one ravenous, but a long partial starvation so exhausts the victim that he looses all inclination for food, as well as power to assimilate it. The doctors may imagine the cause of a death of slow starvation consumption, but Mrs. Emma D. E. N. Southworth claims that it is "*non*-consumption." The world's ablest physicians devote all their spare time in attempting to ascertain the cure of a disease, and have little or no time to devote in attempting to ascertain the *true cause* of the same. Thousands of the enlightened Gentile Christian world's poor catch their death of cold in winter, being poorly clad and having to undergo too many hardships and exposures. They catch their death of cold ofttimes while asleep or attempting to sleep. The worst unprotected rooms are generally occupied by the modern world's poorest people who are not in possession of blankets or sufficient bed covering, while our wealthiest people occupy lathed and plastered rooms with the best of blankets and quilts. The Jews don't defraud their people, so most *all* their people fare "tolerably" well. If we treated our people—our poor—as well as the Jews treat their people, then should our poor suffer from want, it might be from their own fault and not ours. We, as a nation or nations, then could not be held responsible. Had modern Europe never allowed the private costmark to have been introduced—forced her merchants to have sold strictly at two per cent. at retail—(the wholesalers restricted in proportion) today Europe would have less than half the number of merchants, both wholesalers and retailers. This would give each merchant double the patronage. The necessities of life could be procured so cheap that none would need to go into the mercantile business in order to make an honest living. The great number of retailers don't guarantee the wholesale merchants the more patronage, but the low

margins that the retailers sell at. By the wholesalers having double the patronage by only having one half or less the opposition, they could sell at one half the margin by the retailers having doubled the patronage by having one half the opposition, they too could sell at one half the margin. By both the wholesalers and the retailers selling at one half the margin, it would foot up quite an item. Europe today would be able to place the necessities of life upon the market at about one half the price she does now.

The cheaper you can place the necessities and luxuries of life upon the market in any country, the more valuable that country according to surrounding circumstances. Of course, you don't need to go to extremes, go too low the same as China, neither should you go too high the same as Europe is today. When you imagine your watch is keeping imperfect time, refer to "the town-clock." If we Gentiles wish to obtain the correct standard limit on profits, we should refer to the Jews (in dealing among themselves.) Had Europe always sold at two per cent. at retail, her necessities and luxuries of life could have been procured at a proportionate rate. She could have restricted all other enterprises and monopolies in conformity with the retailers margin. Every man, woman and child are forced to patronize the merchant. All cheats that cheat and shield their different cheats under different forms; all theives that steal where their thefts are not shielded under a form, are forced to patronize the merchant. A nation cannot expect to check any kind of a cheat that is shielded under a form, or check any kind of a theft that is not shielded under a form, successfully, till after said nation rectify its mode of selling. After the private costmark is properly introduced, the merchants allowed to sell regardless of any lawful limit, then this nonproductive mercantile business is powerless to protect itself against too much opposition. Competition and opposition cheat the merchants out of their rightful share of patronage which forces the mercantile fraternity to overcharge the community. This overcharge is called speculating.

The more the community defraud this non-productive, helpless enterprise out of its rightful share of patronage, the higher the profits; the higher the profits, the wider the door is left open for the more opposition. Finally, and occasionally, the poor close some of the doors with their empty purses. The empty purse of the poor is about all that can restrict the "fatal hammer" and check the rapid growth of business houses. Each European country is cheating itself "to the death." The mercantile fraternity of each country selling the *necessities* of life under a private costmark without any *lawful* margin, the merchant is unable to protect himself against opposition. The communities cheat the merchants out of their rightful share of patronage, then the merchants are forced to overcharge the communities. "Should you wish to dig up a big tree, begin at its roots." Should the modern world wish to change the cheating world into an honest one, the modern world should attempt to correct her mode of selling her merchandise—her *necessities* of life. She then might produce "a land flowing with milk and honey."

England's factory hands work for starving wages. Had England (as well as the modern enlightened world) restricted her merchants with a law, forced her merchants to have sold at two per cent. at retail, then her factory hands could have obtained a certain amount of the per cent. that her merchants have been realizing. The profits could have been more equally divided. Besides, it would not have cost said factory hands so much to live. They could have obtained the necessities, as well as the luxuries of life, at one half the cost. "The laborer is worthy of his hire." We cannot divide equally among ourselves without the aid of a law. Our laws should restrict the merchants; this restriction will protect the merchant against too much competition, then our laborers will obtain that which competition has been robbing the merchants of.

Had modern Europe forced her merchants to have sold at two per cent. at retail, young America would have done

likewise. Today, we would have about three-fourths less the number of both wholesale and retail merchants. By us having one-fourth the number of wholesalers, they could sell at three-fourths less the margin, and by us having one-fourth the number of retailers, they could sell at three-fourths less the margin. By our retailers having three-fourths less the opposition, they would have four times the amount of customers, and their customers would have the more easily comatable necessary pocket change to patronize our fewer merchants with, the people's trade not being overcharged as heretofore. Our retailers could fare as well selling (under this system) at two per cent. as they can now selling at thirty. The necessities and luxuries would be placed upon the market at such low figures that none would need to go into the non-productive mercantile business in order to make a livelihood. When a man is forced to go into a non-productive enterprise where he is not necessarily required, he is a burden upon the community.

When a Christian people claim that competition is the life of trade, they then and there ignore the commandment "Thou shalt not steal," and utilize competition in its stead. Christ gave us this commandment so that we would be able to protect ourselves against ourselves so that we could *all* prosper in a temporal way, unless we were too old or lazy to work. Should we enlightened Christians protect our people and our poor in procuring the necessities and luxuries of life the same as the Jews seem to protect each other? Should we sell at two per cent. at retail, loan to each other at one (1) per cent. per annum, then should one or more of our poor suffer for want, we, as a nation, would probably not be held accountable. The Jews have few or no drones among their own nation. They give each and every one of their people protection in procuring the necessities of life, as far as surrounding circumstances will permit. China condemns all cheats the same as Christ. She may labor under superstitious ideas; she worships idols, besides she may labor under thousands of other superstitious ideas, but she may be nearer

correct in regard to condemning all cheats than we enlightened Christians are. "All men are born equal." Here we might add that *all* men *remain* nearer equal than a careless observer might naturally suppose. China may have superstitious ideas in regard to her mode of religion, while we may labor under superstitious ideas in regard to our mode of merchandise. Superstitious ideas, somewhat similar to the hairs of our head—we may not *know* how many we labor under till after they are counted. China's poor may die from impoverishment, but they may not be impoverished from being overcharged. If we Gentile Christians protected our people—our poor—the same as the Jews, then we might not be responsible for any inconveniences that our people—our poor—underwent.

It is a wise man that is aware of all his faults, but only a fool that will own up to the half of them. This one item alone ties a hard knot around the throat of a free republic. Under a monarchial government the people, with all their faults, force their monarch to protect themselves against themselves to a certain extent, through fear of losing the crown (or head with the crown). Probably more than one monarch has lost both crown and head on account of his incapacity of protecting his people against his people.

King Charles lost his head and crown on this account. Under a monarchial government the people place so much power in the hands of their monarch, then this monarch is responsible according to his power. Under a free form of government we cannot hold our President responsible—his responsibilities cannot exceed his power.

Some of us might complain if we had a "golden" President (or a silver one), but we all like a free form of government, so we all should attempt to help protect a free form of government. It is natural that the easiest form of government for the people would be the hardest form of government to protect the people under. We might say we have no natural restrictions that will enable ourselves to protect ourselves against ourselves.

Most each European country is, or was once, under a monarchial government. It seems that the modern intelligent, enlightened world is not yet quite intelligent or wise enough to run any one country unless it was first put under a monarchial government in order to get in running shape.

We (young America) have started to run a free republic, but simply starting don't signify we might say anything hardly. Starting out to make one billion of dollars don't actually *make* one dollar. We have "started" to run a free form of government, the next question that arises, *can* we accomplish the feat?

Should you find yourself "fair, fat and forty" with a wife and ten children, and should you "start" to make a livelihood by farming, should you allow one of your children's life to be cut off from undergoing too many hardships and exposure, and for the need of proper food and raiment *through your carelessness of non-protection* while there was plenty upon the farm, could you claim that you were making a *success* at farming? If you had been visited with famine and drought you might not be responsible, but if not, you might be responsible for your child's death. A free form of government is somewhat similar to a dozen orphan children living upon a farm, whose parents are dead. Where one or more of the children suffer death through non-protection, the others are irresponsible. No one child had absolute power, so no one child could be held responsible. But if these children were "wise as the Jews;" if they were wise enough to read and *understand* the commandment, "Thou shalt not steal," and could *understand* how to follow the "golden rule," and were capable of making and inforcing laws that would protect themselves against themselves, they, probably, would all fare as well as though they were under their parents' charge who were overconfident of their capabilities. It is the act of making and inforcing the right kind of laws that protects any form of government and not the monarch himself. When a nation is able to make and inforce the right kind of laws, it may never need a monarch in order to force a monarch to protect the

people. A law-maker or law-giver should make and establish his laws to correspond with the laws or meaning of the laws found in the Bible, but should not make laws nor be forced to make laws to correspond with the threatening attitude of the people. Has a modern nation ever yet defined the commandment, "Thou shalt not steal," and established a law or laws to correspond with this definition? Most all modern nation's laws have been made and established through the fear of the people instead of through fear of the Lord. Modern Europe's laws allow a merchant to sell the *necessities* of life under a private costmark. This act alone, probably, deranges most *all* the laws that Europe has made or established.

While young America was under the Crown, a law was (probably) passed that would allow a banker to realize and loan at eight per cent. This law corresponded with the merchants' selling under a private costmark, but not with the old Mosaic law (Christ confirmed this law of Moses) that allowed a money lender to loan at one or, probably, two per cent. Take our American Jews, they pay no attention to these *forced* laws (in dealing among themselves) that Europe or young America have made and established. The Jews (in dealing among themselves) pay little or no attention to the usages and customs that have germinated during or since the dark ages, but still follow the dictates of the laws that Christ confirmed in person. Christ commanded "defraud not," the Jews follow this commandment (in dealing among themselves.) We (young America) have recognized the private costmark, and have then naturally borrowed more or less laws from Europe to correspond with the private costmark. We easily follow in the tracks of use and custom, while the Jews still stick to the old Mosaic, as well as some of the laws that Christ confirmed of temporal use. The Jews probably have never utilized or recognized the private costmark, (in dealing among themselves) so they can easily follow some of the temporal laws that Christ confirmed. The Jews need no monarch to force them to obey the commandment, "Thou shalt not steal." They obey this com-

mandment among themselves through the heart, and not through the threats of an earthly monarch. They are forced to obey this commandment (among themselves) through God, through Christ, and not through the dictates of man. Should we (young America) wish to run a free form of government successfully, we should first throw off the yoke of "use and custom." Kill the private costmark, then, and not until then, we will be able to establish laws corresponding with the laws that Christ confirmed in person. Europe is more weighted down under the yoke of use and custom, while we are independent and could more easily throw off these superstitious delusions. When we threw off the English yoke, then and there, we had a golden opportunity to throw off *all* uses and customs that were tainted the least with superstitious delusions. But instead of us attempting to throw off the yoke of use and custom, we borrow some of it's (Europe's) laws and utilize the same while we have no natural restrictions as Europe may have. Europe manufactures few or no imitations, yet thousands of her poor's lives may be cut off annually on account of impoverishment caused from being overcharged for the necessities of life. We (young America) are not over-populated; our rich, natural resources are not one half developed; we have not been visited with wars, drought nor famine of late, yet 50,000, more or less, of our poor's lives are cut of annually on account of impoverishment through being overcharged for the necessities of life.

Not one day passes over our heads but what one or more of our poor are, probably, cheated for a cheat (except Sunday.) Not one day passes over our heads but what one or more of our poor are *forced* to give up life (Sunday included) through being defrauded. "There *is* no worse a sin than trying to get rich in a hurry." Europe may be murdering her thousands while we, (Young America), may be murdering our tens of thousands. "Evil is wrought through want of thought the same as through want of heart."

As long as Christ is our "Mediator" "it will rain upon

the unjust the same as the just." It may make little difference how many people we murder through want of thought or through want of heart, Christ our "Mediator" will protect us from the wrath of God during our natural lives but we may be required to give an account of every *deed* done in the body on the day of judgment. Why is it that no modern European country could ever run a free form of government successfully? Take the Jews today and note how well they protect themselves against themselves. They don't seem to require any monarch so as to force their monarch to protect themselves against themselves.

The reason, probably, that modern enlightened Europe has been unable to run a free form of government successfully is because she makes and recognizes a distinction between cheats. "Thou shalt not steal." By following this commandment it will enable us to protect ourselves against ourselves. Should we, (Young America), wish to run a free form of government successfully, we should abide by this commandment. This commandment will enable us to protect ourselves against ourselves much better than any earthly monarch. We should attempt to establish *natural* laws that would harmonize between the commandment "Thou shalt not steal" and nature. We should attempt to establish laws as though the dark ages had never existed. We should pay no attention to use and custom in establishing our laws.

Young America is perfectly "carried away with her idea" of "selling" her people to death. We are speculating (cheating) ourselves to death. If we were manufacturing all the wares of merchandise that we utilized, if we manufactured nothing except necessary genuine articles and sold the same as low as two per cent. at retail, it then might be a bad policy to "sell" our own people to death, to oversell them, sell them more than they actually required. We should give the goose that lays the golden egg a fair and impartial chance to prosper. In good "old slavery times" we manufactured few or no "imitations," we manufactured nor imported (through old-fashioned sail ships) few

unnecessary wares of merchandise. In good "old slavery times" our markets were not stocked with imitations, nor too great amount of unnecessary wares. Then the whole "Sunny, Sandy South" flourished and prospered. Our Southern farmers were not forced to read over two columns of advertisements for snide jewelry before they found the fluctuating prices of cotton in New York and of darkies in New Orleans. In those days, when our Southern people made a dollar there were fewer unnecessary wares to *tempt them*; they learned to put a dollar away now and then for a rainy day, till it accumulated. Once in a great while the Southern farmer would buy himself a thousand dollar candlestick to eat his supper by (bought a thousand dollar slave and stuck a pine torch in the slave's hand). When the farmer bought a slave he got value received for money expended. We may now all admit that it was a sin to shackle and sell slaves; this may be all too true, but we are attempting now to prove that it is detrimental to the welfare of any nation to sell their own people too great amount of unnecessary or necessary wares of merchandise. The greater per cent. of us will naturally spend most every dollar we make (or steal either) for unnecessary wares of merchandise. How are we to check this fashion and folly of the Gentile enlightened world? When you imagine your watch is incorrect, refer to the "town clock." The Jew may or may not purchase too great amount of unnecessary or necessary wares of merchandise, but if he procures too great amount of either he does *not* defraud one of his own people in order to obtain the means to procure said wares with. Should we quit defrauding each other, make all of our honest dollars in an honest way, we probably would not have quite so much gold (and silver) to squander on either the necessary or unnecessary wares of merchandise.

A certain per cent. of us make our honest dollars in a dishonest way. We take our honest dollars (that were made in a dishonest way) and set a bad example by buying up most everything and anything that comes within our reach

(snide jewelry included) as long as our dollars hold out. A dollar made too easy goes too easy.

Another per cent. of us who may make their fewer dollars by the sweat of their brow learn to follow suit "buy-buy" till their last hard-earned nickel is gone. The next time you hear from one of these parties he will be in jail for stealing something that he *could not* buy. Besides this per cent. of us that set the example by buying, we advertise our people to death. We spend about three hundred millions annually advertising, and about four hundred millions keeping up our prisons. We advertise so "awfully" that it has a tendency to set some of our folks "wild," who spend every cent they can make, then break into prison by attempting to steal money that they could not earn, or stealing wares that they could not buy. Our number of convicts have gained 888 to the million since we commenced advertising snide jewelry and other such foolishness, not counting in the number of *non*-convicts that should be in prison. We, as a young nation of people, must buy experience. The first payments are generally heavy. Where no counterfeited wares of merchandise are manufactured, none are sold; where no unnecessary wares are *imported* none are utilized. It is rather a sorry kind of a man that a woman or a dog won't follow; it is rather a sorry kind of a nation that cannot manufacture as great amount of unnecessary wares of merchandise as their people are able to purchase. We are forced to import a great amount of necessary wares of merchandise; we are forced to patronize Europe to a great extent in procuring necessary wares, while we are not necessarily compelled to import unnecessary wares. A young nation, somewhat like a young man, should not act the miser, neither the spendthrift. Coal Oil Johnnie acted the spendthrift, he patronized too freely for his own good.

We (young America) may some day find ourselves picking ourselves up. Somewhat like Johnnie, obtaining little sympathy and still less credit for acting stupid. It may be well enough for you to have your physician to

puncture a vein in your arm that your blood may flow more freely, but you should never have him to slash into an artery with a razor, for then you might bleed to death. It may be well enough for us to patronize Europe to a certain extent, but there is reason in all things. Today, we are not obtaining the rich flowing immigration we use to have. We might afford to patronize Europe in proportion to the patronage we receive from her. Europe buys no trash, no snide jewelry, no unnecessary wares of merchandise, but generally buys good raw material that she can make a profit off of without impoverishing her people, while we defraud our people in ways too numerous to mention, take our honest dollars made in a dishonest way and import unnecessary wares to sell our people. If you are rich and "respectable" you can afford to buy up unnecessary wares, but it is a bad policy to overstock our markets with imported unnecessary wares because it will impoverish our communities to too great an extent. A country school-girl has been known to feed a frog on squirrel shot; the ignorant frog would eat this shot, this heavy unnecessary diet, until he was unable to hop one inch without aid or help. It is bad enough for us to sell our own people to death, but it may prove worse to allow Europe to sell us to death.

Europe is rather sweet on selling. After she oversells her own people she ships (or did ship) her oversold paupers to free America, but we have no new country to ship our own or Europe's oversold people to. We must bear in mind that modern Europe has always been considered a cheat. Criticism is the life of wisdom. Wisdom is for our own good. Europe seems to be under a *natural* curse. She has been taught through surrounding circumstances, through use and custom. She has allowed her non-productive mercantile fraternity to depend upon competition between themselves in selling wares to their own people instead of depending upon a law. Young America may or may not be able to *continue* to live under the weight of her own mistakes. If Young America is forced to carry all her own mistakes and

at the same time labor under the weight of a portion of Europe's mistakes, it will be a double dose. "Experience," hard "experience is our best teacher." This little pamphlet never would have germinated had it not been for the teachings that hard experience taught the writer. There is such a vast difference between the Jews' mode of dealing among themselves and between us—we enlightened Gentile Christians' mode of dealing among ourselves.

The next time you happen to walk up the street in (Young America) in your city, notice and see if the wise Jews are rushing up and down the sidewalk, rushing into every store endeavoring to buy out every merchant (at retail prices) that happens to have his door open. You may never live to see the day. But when we walk up the street and see a flock of intelligent superstitious Gentiles rushing into every merchant's store where the door happens to be open (it not being closed for debt) trying to buy out the town, we naturally imagine that good times have come at last. We feel over elated and catch the "fever of excitement." We must turn our money loose; (it seems to be born in us.) We must procure something any way, any how, a jack-knife, jack-pot, coffee pot or what-not; we must procure something whether we need the same or not. "While in Rome we must do as the Romans do," although we are aware that Rome fell.

As Puck says, "What fools we (Gentile) mortals are." Why do we wish to "sell" our people to death? The greater per cent. of our people that we oversell we are forced to either bury them in the "potter's field" or send them to prison. You never see the wise Jews selling their people to death, neither do they bury their people in the "potter's field" nor send them to prison.

"We are spirits clad in veils,
Man by man was never seen,
All our deep communion fails
To remove the shadowy screen."
—Rev. C. P. Cranch.

Man *needs* protection; he is incapable of protecting himself. Men *need* protection; they are incapable of protecting

themselves. Twice the Lord has given us a law, "Thou shalt not steal." Any kind of a cheat, anything that has a tendency to impoverish *is a cheat*. When you imagine your watch *is* incorrect you refer to the "town-clock." Christ *was* an off-spring of a Jewish mother.

Chapter IX.—The Jew.

Peter did not deny Christ because he imagined Christ to be an imposter, but denied Christ for fear that the enemies of Christ might do him (Peter) an injury through want of heart. Had Christ been kept in prison for a long period, and had Peter raised a family of children in the vicinity where the enemies of Christ dwelt, Peter might have taught his descendants to deny Christ, for fear that the enemies of Christ might do Peter's descendents an injury. These descendents of Peter's might eventually *believe* that Christ was an imposter, while Peter himself would not believe Christ to be an imposter, but would have taught his descendents to believe this, in order to protect his descendents from the enemies of Christ, who might do Peter's descendents an injury through want of heart. The Jews today may believe that Christ was an imposter, through being taught by their forefathers to believe the same—their forefathers teaching them to deny Christ for fear that the believers and followers of Christ might do them an injury, through want of thought. "An evil is wrought through want of thought the same as through want of heart." The Jews (we might imagine) have been forced to erect and hold

a "barrier" between themselves and the Gentiles in order to protect themselves and their descendents in a temporal way. Should we now wish the Jews to join us Gentiles, acknowledge Christ, and become so many of us, we first must be able to protect ourselves from ourselves, as the Jews protect themselves from themselves. We must be able to protect ourselves in a temporal way, the same as the Jews protect themselves in a temporal way. Our faults may not lie in the way we serve Christ and ascertain spiritual truths, the reason that the Jews do not join us and become so many of us, but probably the way we ignore temporal truths and the way we protect ourselves in a temporal way. Their forefathers, their wise forefathers, who were *perfect* upon temporal truths, have taught their descendants to erect and hold a "barrier" between themselves and us Gentiles, for fear that we might do them a temporal, bodily injury through want of thought-wisdom. If you was a Jew today, with a large family of children, should you break down this "barrier" by acknowledging Christ, then yourself, family and children and descendents' temporal protection would be "left to the mercy of the waves." You and your own descendents' temporal protection would be left partly or (we might imagine) *wholly* to "chance." Should you break down this "barrier" by acknowledging Christ, it might be near the same as if you were signing a death warrant to your own descendents. "Those that know nothing fear nothing." Under the same principles, those that are the most wise fear the most. Had Peter acknowledged Christ, Peter alone could have suffered, while if the Jews today acknowledge Christ, they and their descendents might suffer.

At the date and time Christ ascended up to heaven, 1,866 years ago, the whole Jew nation did not deny Christ, the same as they do today. It seems that the Jews must have commenced to teach their descendents to deny Christ in a general way throughout years after Christ ascended up to heaven and since the Gentile world commenced preying upon each other. Should the Jews acknowledge Christ,

break down this "barrier," we then might defraud and murder them. It may make but little difference how perfect we may be in regard to spiritual truths, we may be imperfect in regard to temporal truths. When the Jews first commenced to teach the whole Jew nation to deny Christ in a general way throughout, is a conjecture, probably during the period of the dark ages. After the Gentiles succumbed to too great an extent under the cloud of the dark ages, the Jews then were forced to erect a "barrier" between themselves and the Gentiles for self preservation.

As long as we *continue* to labor under the delusions that germinated during the dark ages, so long are the Jews forced to maintain this "barrier." We may have perfected ourselves in a spiritual way in spiritual knowledge, while our knowledge of temporal truths of the most vital importance may be in a worse condition than we have the power to imagine. We believe that competition between our non-productive mercantile fraternity is the life of trade, the life of our people. But it may be the exact reverse, it may be the *death* of our people. How can we *know* till after we investigate this matter? How can we recognize good and ill where we have no chance of making a comparison? There is no temporal subject of more *vital* importance than our mode of selling the *necessities* of life, *it is our living.* "None are so blind as those that will not see."

The Bible teaches us that the Lord ofttimes made calculations centuries ahead. When the Lord picked out a country for the children of Israel, He chose Canaan, a tract of land that was probably elevated at too high an altitude to cause or admit of regular seasons rains without the aid of a supernatural agency. Before the new dispensation the better God's people served Him in a devotional way and obeyed His commandments, the better they prospered in a temporal way. Before the new dispensation the better the children of Israel obeyed the Lord, the better they prospered; as long as they obeyed the Lord so long might they expect a plenti-

ful harvest, although they were dwelling on a tract of land that could not produce enough rain naturally without the aid of a supernatural agency. Christ prayed three times in the garden that the "cup might pass," but when the assassin attempted to drive the nail into our Saviour's flesh, the fatal "hammer" was *not* swerved from its course. After the Lord refused to aid His own Son in His temporal wants, in a supernatural way (although Christ had prayed three times that the "cup might pass,") then the Lord could not aid the Jews in a supernatural way without showing the Jews a greater favor than He did His own Son. The Jews may believe to this day that their forefathers underwent a supernatural curse in Canaan after the crucifixion of Christ. But the Lord may have simply withdrawn His supernatural power. After the Lord withdrew His supernatural power from the world, from Canaan, then the land could only be made productive through artificial means. Had the Jews cut irrigating ditches and irrigated their fields, their land probably would have produced near the same as before; but after this land failed to produce on account of its drouthy tendencies, the Jews may have been led to believe that they were a cursed race.

After the land failed to produce for the need of rain, the Jews were forced to mortgage and leave their homestead and dwell among the Gentiles. The Jews probably have never undergone a supernatural curse since the crucifixion, but God's supernatural agency was withdrawn from the world after the fatal hammer was not swerved from its course by a supernatural power. At a certain time and date the Lord promised the children of Israel "a land flowing with milk and honey." While the Israelites were yet in the wilderness, before they immigrated to Canaan, the Lord gave Moses the commandments. After Israel had dwelt in Canaan and had followed the commandments, they flourished and prospered; their prosperity constituted "a land flowing with milk and honey." By all Israel obeying the commandment, "Thou shalt not steal" in its full sense and meaning, selling

the necessities and luxuries of life at about two per cent. at retail, holding all other enterprises and monopolies down in conformity with the merchant, making or recognizing no distinction between cheats, but condemning all cheats *after they had determined what was cheating*. Then the poorest of their poor could obtain nearly all the necessities and luxuries of life at a small cost. None of the people were cheated or defrauded, (while they were obeying the commandments) so all could flourish and prosper, unless it was those that were too old and infirm to labor. The necessities and luxuries of life were sold, raised and manufactured at so low a cost; the necessities and luxuries of life were put on the market at such low figures that none were compelled to go into the mercantile business in order to make a livelihood. A non-productive business house was only erected where surrounding circumstances required it. The idea of speculating upon the *necessities* of life under an unlimited margin to their own people, probably was unthought of. Their money lenders, probably loaned at one (1) per cent. per annum. Had a merchant sold above one per cent., or had a money lender loaned above two per cent., Israel would probably have looked upon such as a cheat, a theft. The parties would have been guilty of endangering life by defrauding and impoverishing. We Gentiles defraud each other in ways too numerous to mention. After we rob our merchants out of their rightful share of patronage, and after the merchant robs the whole communities, then the communities are all either forced to cheat to offset the overcharge they are subject to, else suffer, more or less, under the natural curse of being overcharged for the necessities and luxuries of life. We defraud each other in different ways where the fraud is shielded under different forms, then build asylums, prisons and "poor-houses" to accommodate our poor. Our poor don't only have death hastened from being defrauded, but millions and millions of our poor are forced to suffer all the known and unknown pangs of hunger and stings of poverty, exist a living death, realize all the stings of poverty in its known and unknown elements.

"Experience is our best teacher." How are we to be taught by this hard experience? We all admit that "it is no disgrace to be poor, but rather inconvenient." If we protected our poor the same as Israel protected their poor while they were living in Canaan, our poor then might not suffer any *great* inconvenience. When we defraud our fellow man, we take the bread (if not the butter) out of his and his little starving children's mouths; we rob them out of their chance of social standing, of their chance of acquiring an education, force them to grow up and pass a life in ignorance, rob them of the cream of life, divorce them from intelligence the almost divine attribute of humanity. We force our poor to exist a living death, an "outcast" in the cold, cruel world we have helped to make. You scarcely ever meet with an ignorant, uneducated Jew; but how many millions of Europe's and young America's poor, that have and are yet existing, that cannot write their own name? When and where a Jew is uneducated, it may be his fault and not the fault of the Jewish nation. In educating your people there is else to do outside of building school-houses. Don't defraud the poor out of their last dime that is to procure their last crumb, then build a brick school-house and expect pauper children to attend school in their ragged clothes and memorize their lessons on top of an empty stomach. "The poor are wholly dependent upon the character of the rich." "A stream cannot rise above its source." We all admit that "the modern world is a cheat;" we all admit that "there is no worse a sin than trying to get rich in a hurry." What is meant by "no worse a sin?" In our courts we ofttimes hang a man on a "chain of circumstantial evidence" after we have convicted him of murder on a "chain of circumstantial evidence." Let us now attempt to convict (if not hang) the modern world, we who constitute the modern world, by a chain of circumstantial evidence. As long as we are forced to admit that the modern world is a cheat, so long may we consider ourselves who constitute the modern world, *liable* of murder. We have ignored temporal truths to such a great extent

that when we now commence to analyze the same, we find that they are "stranger than fiction." "Ignorance is sin." Under the laws of the new dispensation it is a sin to ignore temporal truths.

Probably the modern world has only been considered a cheat, in a general way, since and after she commenced ignoring temporal truths. We Gentile Christians seem to imagine that we only have to ascertain spiritual truths and allow temporal to go ignored. Now, when we ascertain what we have been ignoring, we find ourselves guilty of murder—figuratively speaking. Can we wonder at the Jews for maintaining a "barrier" between the "two of us?" We never have attempted to compare our temporal mode of dealing with the Jews, because they deny the existence of Jesus Christ. Are not we Gentile Christians supposed to be the representatives of Christ? We may be perfect or near perfection in regard to spiritual truths, while our deficiency is in regard to temporal truths. We only represent Christ spiritually, but if we wish to represent Christ—prove to the world that there is a living God—we should produce "a land flowing with milk and honey." Young America may or may not raise enough of the necessities of life, if all could obtain what they needed; but had we double the amount, what good would it do our starving poor if the *price* was too high? What good is one thousand bushels of corn locked up in a crib to a starving horse in the manger? Place a high priced muzzle upon a hungry tramp and turn him loose in a "French restaurant," he would *starve* as readily as though he was on a barren desert.

We sometimes wonder why the Jews all seem to "stick" to each other. They are obeying the commandment "Thou shalt not steal" in dealing among themselves.

"In youth I sought for some flower rare,
  But searched in vain in every clime and state;
'Till old, I wandered home in dark despair,
  And found the flower by my garden gate."
—Clifford Howard.

Should you wish to ascertain temporal truths, go to the wise Jew. After we cheat our own people we give them cold victuals and good advice. We make paupers out of our people in ways too numerous to mention, then ofttimes give one of them a dime's worth of cold pie and a hundred dollars worth of good advice. But the Jews give their people *protection* before they are impoverished. "A stitch in time saves nine." "He that hath pity upon the poor lendeth unto the LORD, and that which he hath given will He pay him again." What is it that you can give to the poor and receive the *same* in return? It is not wealth. Should you bequeath one million to the poor, the poor might not repay you; the Lord might not repay you—you cannot buy a seat in heaven. The Jew teaches us what we can give the poor and receive the same in return, it is *protection.* Should we wish to give our poor protection, be charitable in a wholesale manner, we first would need to establish "a live and let live price system," so all could live and let live; so none would have their lives cut off from impoverishment. If our retail merchants were selling at two per cent. all other enterprises brought and held down in proportion, we then would be "giving to the poor." We then would receive this *same* protection and benefit the same as the poor. We could not aid the poor in this direction without aiding ourselves at the same time. Our poor then would all flourish and prosper and be able to patronize our industries and enterprises the more. Our people of the well-to-do order would prosper the more; life would then be "as easy as living upon a farm."

We remind a "good old slavery times" darkey's refrain that will suit the occasion:

"Raccoon has a ringed tail,
'Possum tail am bare,
Rabbit got no tail at all,
But a little bunch o' hair."

The Jew's "live and let live price system," (in dealing among themselves), is perfect; it represents the coon's tail.

Europe's system represents the opossum's tail; it is bare, insufficient, while Young America is somewhat like the rabbit, has no tail (system) at all. By Europe being forced to put on more or less restrictions of different characters and establishing a "make-shift" of a system, she might continue to go centuries longer without ascertaining the vital necessity of discarding the private costmark and condemning all cheats. But by Young America having no make-shift of a system, having no natural restrictions, "necessity, the mother of invention," may force upon us good reasons to establish a system in its proper form. You may put up with a leaky house for a number of months, but if your house has no roof, you may then be forced to establish a good substantial roof over your head. Young America is independent. She can take pattern from Europe in regard to spiritual truths, and take pattern from the Jews in regard to temporal truths. Europe's mode of religion, spiritually, may do to take pattern from, while the Jew's mode of merchandise (in dealing among themselves) may suit us better than Europe's mode. Why did the Lord choose Canaan an elevated district that would not produce without the aid of artificial or supernatural aid? The Jews were forced to dwell among the Gentiles, and as long as the Gentiles neglected to protect honest labor, the Jews would be forced to live *off* of the Gentiles as well as among them. As long as the Gentiles defrauded the people, so long would the Jews defraud the Gentiles. The Jews are supposed to teach the Gentiles by hard experience what they failed to comprehend by precept. The Jews do not labor in the field, at public works, &c., because we don't protect honest labor. "Labor is not dignified till it works as little as possible. What we may imagine, the dignity of labor is a myth, for drudgery will always be degrading." A wise man will not drudge nor force his family to drudge, because it is degrading. We Gentiles do not protect honest labor, so honest labor is drudgery, and drudgery is degrading.

If Europe and Young America should establish a "system" in its perfect form so that the necessities and luxuries

of life could be procured as cheap as the same were had in Canaan, then we, both Jews and Gentiles, could condescend to labor, because then honest labor would be dignified by working as little as possible. Honest labor then would not be degrading, because labor then would work as little as possible, and would not be a drudge.

Chapter X.—Rothschild.

At the time of the battle of Waterloo, Rothschild managed to be *first* informed how the battle terminated, and had a false report circulated in the city of London. This had a tendency to cause real estate to depreciate in value. Here Rothschild managed to make a grand speculation. England gained the day in battle, but Rothschild gained more or less of England's gold. Had the French gained the day, confiscated the whole of England, England would have had a chance to have obtained her country back again; besides, England would have had a chance to have taken the whole of France through force of arms; she would have had a chance to have gained in battle near the same as she took chances in losing in battle. Had Rothschild went to war with England, and had Rothschild taken the whole of England, confiscated the same, England would have had a chance from that day to this to have redeemed her country, through force of arms, besides England would have had a chance to have confiscated more or less property belonging to Rothchild; she would have had a chance to have gained in battle near

the same as what she might have lost in battle. Had Rothschild attempted to have confiscated the whole of England, through force of arms, England's ablest men would have been "waked up," for when a country is confiscated the rich and otherwise intelligent men of controlling influence suffer the extremes under the rules of confiscation. But Rothschild simply speculated off of England to a certain extent. England's rich and otherwise intelligent men probably did not suffer the extremes (at the time being), on account of Rothschild's speculation. They may have complained more or less, but could not suffer the extremes till after their last dollar had disappeared, but their controlling influence disappeared with their last dollar. It is the rich and otherwise intelligent men of controlling influence that suffer the extremes under the rules of confiscation, while it is the poor who suffer the extremes under the effects of speculation.

After Rothschild speculated and obtained this gold off of England, England went to speculating off of Egypt *and other countries.* But why did not England attempt to obtain the *same* gold back from Rothschild that Rothschild *had* obtained off of England? Probably England imagined that any one gold dollar was worth as much as another. Had Rothschild taken the whole of England by force of arms instead of obtaining some of England's gold by speculating, would England have gone to Egypt or elsewhere hunting for a new homestead? Or would England have attempted to have obtained her *same* "home, sweet home" back again? Rothschild, in his grand swindling speculation, was teaching England a hard lesson in experience, in a natural way, but it was like throwing so much water upon a duck's back. "None are so blind as those that will not see."

Had England been unable to have speculated off of any other country she might have learned more or less wisdom through hard experience. Had England been unable to have obtained a single gold (or silver) dollar off of any other country, the author of this pamphlet then probably would have been born in England instead of Young America.

Had Israel (the Jews) owned England at the time of the battle of Waterloo, Rothschild could not have gotten off with his grand swindling speculation, because the Jews recognize no distinction between cheats in dealing among themselves. All transactions would have been declared "off" the same as our race horse clubs, who declare all bets off after they *detect* a fraud upon the race course. There is generally a certain amount of honesty among thieves; this is probably because one thief is as wise as another, and will ask for his rights.

We may miss a great deal in life through being too stylish to ask for what we do not see upon the board. "Ceremony is the worst enemy to enjoyment." Had the Chinese owned England at the time of the battle of Waterloo, Rothschild could not have gotten off with his speculation. China may labor under more or less superstitious delusions, but not of this character. China has "got sense like a mule" in regard to swindles. Had the cannibal savages owned England at the time of the battle of Waterloo, they probably would have highly indorsed this swindle the same as England. The cannibals, somewhat like we Gentile Christians, indorse most any kind of a swindle, but it might have proved hazardous for Rothschild to have swindled the cannibals to too great an extent, for should they have found themselves hungry, and Rothschild fat from the effects of this swindle, the cannibals might have called for a French (Jew) stew. Had England understood the full meaning of the commandment "Thou shalt not steal" at the time and date of the battle of Waterloo, she would have had her retail merchants selling at about two per cent., her money lenders loaning at one (1) per cent. By her retailers selling at this given margin England, recognizing no distinction between cheats, Rothschild could not have gotten off with his swindle, neither could he have loaned above one per cent. at the time of the battle of Waterloo or since that date. Had England or the enlightened Gentile Christian world never been under the superstitious delusion that the enlightened Gentile Christian

world is today and has been back to a certain (or uncertain) date and time, Rothschild never could have loaned above one per cent. and could not have gotten off with his swindle at the time of the battle of Waterloo. Today Rothschild's little sack of gold would not be *felt* by the world. Rothschild is simply a modern Alexander, and may eventually weep (shed silent tears) after there is no more gold for him to obtain. Rothschild is a modern Alexander, but of a different and more dangerous type. Because Rothschild is more modest and calm than Alexander was in his day and time, that is no reason why Rothschild's strength and ingenuity should be considered inferior to that of Alexander's. Where the ocean is the most calm and modest, there you may find it the deepest. Rothschild's cannons emit no flame or smoke, the shells make no noise, and only explode among the poor.

The rich may complain on account of Rothschild obtaining too great amount of the world's gold, but will not suffer the extremes through the scarcity of gold till after their last dollar is gone. Their influence will disappear with their last dollar, and the cheating world will roll on as though naught had happened, but may simply imagine that "another good man has gone wrong." If Rothschild was attempting to conquer the world by force of arms, our rich and intelligent classes would be attempting to "head him off," because it is the rich who suffer the extremes from a confiscating enemy. But where Rothschild is obtaining the world's gold on too fast a scale, our smaller monopolies attempt to obtain what little gold they can possibly get their clutches on, which has a tendency to shield Rothschild who *continues* to take sure and long-measured strides. Instead of the Gentile world's ablest men attempting to check Rothschild's advance by condemning all cheats the same as Christ, they indorse most every kind of a cheat that is shielded under the slightest form. Instead of the Gentile world attempting to check this growing evil, we Gentiles fall in line behind Rothschild the same as the people used to join Alexander's army.

England is the "leader" of the modern world. She has been "pitting her knowledge against Rothschild's wisdom." "Knowledge comes, but wisdom tarries." By the time that England's wisdom arrives, Rothschild may have all of the world's gold. We must bear in mind that had one dime been put out at ten per cent. interest, with compound interest attached, at the time of the birth of Christ, today there would not be enough gold to redeem the same. By this we are able to judge at about what per cent. a money lender should realize. But the retail merchant must first be forced to sell at about two per cent., the wholesaler in conformity, as well as *all* other enterprises and monopolies. *All* are forced to patronize the retailer. There must be a live and let live price for the retailer before any monopoly or enterprise can be checked or regulated. When we Gentile Christians make and recognize a distinction between cheats while wise Israel is scattered among us, we must suffer the consequence. We are forced to ascertain the full meaning of the commandment, "Thou shalt not steal," by precept, example or hard experience.

In Alexander's day and time, waring was the fashion and folly of the day. Alexander took a hand in the game, played lucky and conquered the world. After the world was convinced of the extreme folly of waring, she established ministers of war in order to check this evil. Speculating on too fast a scale, swindling and cheating shielded under different forms, has been for the longest and is increasing each succeeding year, but how are we to check it only through the aid of a "system." Alexander conquered and obtained the world, but gave the people their world back again, but how about Rothschild giving back the world her gold?

It might be deemed against the rules of etiquette for the world to accept of this gold should Rothschild proffer to give it back. Alexander giving us back the world is somewhat different to Rothschild giving us back our gold. He has been lending and is yet lending at four per cent. or at a greater per cent., where a money lender is cheating (stealing)

when he lends at above one per cent. This weight is not felt by England so bad as elsewhere because England is lending at a proportionate rate, so England might continue on without learning from hard experience. Rothschild has been handling England as though she was a child because England don't seem to understand the word "steal." At the date and time that Rothschild made his grand swindle, England then would, probably, jail a man for debt and hang a man for stealing a sheep; but where a party could swindle her people or government out of millions, shielded under the slightest form, she imagined it was right. What is our Bible for if not to teach us temporal truths the same as spiritual?

After we enlightened Gentile Christians recognized a distinction between cheats, after we got into the habit of lifting our hats too high to those that were "rich and respectable," and after Rothschild once obtained a good foothold, it was "duck soup" and "easy sailing" for him. The richer he becomes, the more "rich and respectable" he becomes and the higher up go our hats, and it may be only a matter of time before the world will have a modern Alexander, but we may "whistle" through our fingers before Rothschild gives back the world her gold.

Alexander was only in fun, while Rothschild may be in dead earnest. It may not matter whether we envy Rothschild his gold or not. That would not change any facts. But the main trouble is this, where one party obtains too much gold, it makes it too inconvenient for others. We may not mind living without gold, as far as the gold itself is concerned, but the inconvenience that the scarcity of gold may subject us to. We might not mind if Rothschild owned a "bushel of gold," provided we did not suffer any inconvenience thereof. We are not complaining on account of the amount of gold that Rothschild has, and is accumulating on too fast a scale, but dread the inconvenience that we and our descendents may have to suffer hereafter from the effects of the scarcity of gold. Envying and begrudging one his riches is one thing, while dreading the stings of poverty is quite

different. We are commanded, "Thou shalt not covet;" prior to this commandment we read, "Thou shalt not steal." In order to obey one commandment, we are ofttimes first forced to obey another. After we break the commandment, "Thou shalt not steal," and allow it to be broken, necessity and surrounding circumstances almost force us to break the commandment "Thou shalt not covet." After we once attempt to obey the commandments, we should obey them *all* strictly; not make a botch of them, not pick out and obey a portion or a part of a portion. We should not attempt to rectify any of the commandments through want of thought nor through want of heart. We have established ministers of war and have somewhat checked this once growing evil by establishing ministers of war in a systematical form. Now we need to establish "a live and let live price system" in order to check cheats.

England is the "leader" of the modern world, while England's English lords are (or have been) the leaders of England. An English lord has been known to rob his child and deed the bulk of the property to the eldest son. Has a man a right to rob his own child? It is a wise man that knows when he cheats. It is true that these younger heirs are better provided for than the general run of heirs, besides a father may have a perfect right to dispose of his property as he chooses. But it is the effect it has had, and still has upon the modern world. After a lord robs his own child in order that the eldest son may be "rich and respectable," we think nothing of defrauding our fellow man. These lords were forced to rob their own children in order that their names might be handed down in prosperity. Probably the private costmark was introduced, and the mercantile fraternity selling the necessities of life without any lawful limit on margin of profits. Had England never allowed the private costmark to have been introduced; had she condemned the private costmark and had condemned all cheats, the necessities and luxuries of life could have been procured at such low rates that the people could have flourished and

prospered. England would have been "a land flowing with milk and honey." These English lords would not have needed to have robbed their younger children in order that their names might be handed down in prosperity. Superstitious delusions, like the hairs of our head, we may not know how many we labor under till after they are counted. We don't say that modern England originated the private costmark. Had she been smart enough to have originated the private costmark, she would have been smart or wise enough to have protected herself against Rothschild's swindle. The private costmark must have germinated during the dark ages by ignorant people who were incapable of establishing a law from the commandment, "Thou shalt not steal." From the day the private costmark was first introduced, from that day to this, the whole enlightened modern Christian's mode of living has been deranged. This derangement is what allowed Rothschild to get off with his swindle. This derangement forces an English lord to rob his own child in order to save and have his name handed down in prosperity. The modern world has been a cheat and a murderess ever since this derangement. Show me the man that has never cheated? The hardest thief to run down and convict is the man that cheats yet is ignorant of the fact. Since the modern world's mode of selling her merchandise is deranged, most everything else is deranged. A burglar that enters a house, kills the inmates and robs the till, is a wise man. He *knows* that he has murdered and robbed. But the most dangerous class of thieves and murderers that walk the green earth, are those that rob and murder yet are ignorant of the fact. To murder and rob and know it is bad enough, but to rob and murder and not know it, it is (as Mark Twain would say) "perfectly ridiculous."

A man that will continue to murder and steal and know it is a fool (as Sam Jones says). Did you ever tackle a fool? But a man or nation that will continue to rob and murder, and not know it, is the biggest fool of the two. Are you a murderer and a thief? Or are you a thief and mur-

derer? "Know thyself." How can a man defraud another without endangering life? Should you shoot and kill a deer with an Infield rifle and should the ball after passing through the deer's body speed on its course one mile further and kill a darkey who was splitting rails upon an adjacent hill, would not you be guilty of murder? You might be ignorant, but not innocent. Never draw a bead and press the trigger of a small-bored rifle, let alone a large one, unless you are sure about where the ball stops. More people are murdered in modern times (since the private costmark was introduced) through want of thought than through want of heart. Since our mode of living is deranged, a man is forced to be rich in order to be "rich and respectable." Christ commanded "Thou shalt not steal," in order to allow us to live on a near equalization, so all could realize the benefits and luxuries of life equally. When a rich American Jew meets with one of our poorest Jews it is near the same as two angels meeting in heaven (in one respect) they meet on an equal social f oting and standing. The rich Jew don't go down in the slums to drag his fellow man out, but simply gives him protection; sells him at two per cent. and loans him at about one. This rich Jew don't defraud his own fellow man. If you can obtain wealth without defrauding your fellow man, do so. We would like to come and dine with you, but if you are forced to defraud your fellow man in order to be "rich and respectable," your "sponge cake" might choke us, if it was not for the wine you gave to wash it down.

Chapter XI.—Religion.

Should you find yourself adrift in mid ocean, with a sailor, in an open boat, the good ship in which you embarked having sprung a leak and sank, your sailor friend and self the only survivors. Your sailor friend and self are adrift in an open boat, without food or shelter, where you both are scorched by the hot rays of a tropical sun by day and chilled by the cold, heavy dews by night. It may make but little difference how good a Christian you always have been and still continue to be, or how wicked a man the sailor is now and always has been; you may pray both night and day while the sailor may swear both day and night, you both may share about the same fate temporally. You may realize more or less spiritual consolation, while the sailor may suffer under the weight of a guilty conscience, but otherwise you will receive no temporal aid or benefits more than the wicked sailor. Should you and the sailor be in separate boats and adrift leagues apart, it then would only be a matter of "chance" which would be picked up by a passing vessel or which would be left to perish. But had this happened before the crucifixion, by your being over religious you might hold out your hat and it would be filled with manna; the ravens might bring you food, or some good old prophet might be warned through a dream of your perilous position, send a ship and pick you up. But since the crucifixion of Christ, since the Lord refused to aid His own son in a supernatural way, it will rain upon the unjust the same as the just. From this we may judge that it will not rain any more upon the just than the unjust. We cannot be aided in our temporal wants in a supernatural way. . . . While at ten years of age your twin brother and self will not attend the Sabbath-school on a certain Sabbath, your father being called away cannot accompany you twins, but he commands you twins to remain at home and recite your lessons to your mother. You mem-

orize and recite your Sunday-school lesson to your mother to perfection, but your twin brother neglects his lesson, and breaks the Sabbath by stealing apples from an adjoining neighbor's orchard. When your father returns home he is made acquainted of your good and your brother's bad behavior. You may receive more or less praise (spiritual consolation) for your good behavior, while your brother may be reprimanded (made to suffer under the weight of a guilty conscience) for his bad behavior. But when the family gather at the board, the evening meal, your father will make no distinction in helping yours and your brother's plate to the luxuries of the table. Your wicked brother will be helped to the luxuries of the table just the same as yourself, whether he will enjoy the same as well as you will be owing to the amount of belief he has in his guilt. Should you wish your father to help you to some of the tarts and jellies that are in the cupboard, that are not on the table, extra, of which your brother is not to share on account of your good obedience, it would show a selfish disposition on your part, besides it would show that you overrated your good behavior, and underrated the luxuries that your father had already placed upon the table. Because you imagine you are not as wicked as your brother, you wish extra favors that he is not supposed to partake of. Because your brother is more wicked than you, that does not make you any the better. Have you *never* sinned? You probably have forgotten the day you stole the teacakes out of the pantry. It may be true that your brother stole and ate as many as yourself, yet you have sinned. Your father may have promised not to remember this circumstance against you, since you have somewhat reformed, still yet you *have* sinned. . . .

Should you live to the age of one hundred years, commence serving the Lord at the age of ten, put in ninety years of devotional prayer, be one of the best spiritual Christians that the modern world ever produced, you could not repay Christ for what He has suffered for you upon the cross. Should you expect any extra temporal benefits more

than the wicked enjoy (outside of spiritual consolation) you would thereby underrate what Christ has suffered for you, and overrate your life's devotion. Outside of what Christ has suffered for you, Christ has promised you a joint heirship with Him in heaven forever. This promise of joint heirship is more than you can ever expect to deserve with all of your life's devotion. Should you expect any temporal benefits more than the wicked enjoy (outside of spiritual consolation) you overrate your life's devotion and underrate the promise of this heirship.

You may enjoy more spiritual consolation by rendering spiritual prayers more than your fellow man, but in regard to temporal blessings and temporal benefits, you will realize these the same as your fellowman. Should you wish to enjoy all the temporal benefits upon earth that the Lord intended that His people should enjoy, you must not only obey the temporal commandments and teachings of the Bible, but your people—your nation—must obey these commandments correctly in order that you and your people may enjoy *all* the temporal benefits that the Lord intended for mankind.

Don't fall upon your knees, pray a long spiritual prayer, and expect Christ to aid you in both a spiritual and in a temporal way. Don't expect to be paid twice for one piece of work. You may receive more or less spiritual consolation, receive more or less spiritual aid, but for you to expect any temporal aid, (outside of spiritual consolation), it is a fatal, dangerous delusion. The Lord will not aid us in our temporal wants on account of our spiritual prayers. Christ prayed the first spiritual prayer when he prayed in the garden that "the cup might pass" but the Lord refused to aid his own Son in his temporal wants in a supernatural way according to Christ's spiritual prayer. Christ received spiritual consolation but no temporal aid; the fatal hammer was not swerved from its course. When we expect the Lord to aid us in a temporal way on account of our spiritual prayers, we expect a greater favor than Christ received.

Under the laws of the old dispensation, the Lord ofttimes

cursed and punished or blessed and aided His people in a supernatural way, then the people had the temporal commandments to obey, rendered burnt offerings but rendered no spiritual prayers. They were not aided in their temporal wants in a supernatural way according to their spiritual prayers, but were aided in their temporal wants in a supernatural way according to the way they obeyed the temporal commandments and offered their burnt offerings, under the laws of the new dispensation.

After the Lord refused to swerve the fatal hammer from its course in a supernatural way, since then "as the tree falleth so shall it lie." We will not be aided or cursed (temporally) in a supernatural way (outside of spiritual consolation and the weight of a guilty conscience); we may receive our *full* reward or punishment after we cross the river of death. We may not be punished in this life in a temporal way for disobeying the spiritual teachings, neither will we be blessed in a temporal way for obeying the same outside of spiritual consolation.

In our Bible we find two classes of teachings and commandments; spiritual and temporal. In order to obey the spiritual teachings we erect churches and establish systems of spiritual worship; in order to obey the temporal commandments we erect court-houses and establish laws. In obeying the spiritual teachings we can render spiritual prayers, serve the Lord in a spiritual manner by praying in our closets in secret or by attending church and praying in a public manner. We can obey the spiritual teachings individually, separately, or collectively. In obeying the spiritual teachings and commandments we are independent; not necessarily forced to be dependent upon others. Others may do as they choose "but for me and my house we will serve the Lord." But in obeying the temporal teachings and temporal commandments we cannot obey the temporal commandments separately, individually; independent of others. We can only obey the temporal commandments collectively in a national way. "While in Rome we are forced to do as the Romans do."

In order to obey the spiritual teachings of our Bible and realize all the spiritual blessings, we are supposed to work out our own soul's salvation, separate and apart. "Each tub must stand upon its own bottom." But in order to obey the temporal teachings and commandments and be able to realize *all* the temporal blessings that the Lord has intended that we should realize, this can only be accomplished in a collective or national way. Should we (Young America) obey the temporal teachings of our Bible collectively in a national way the same as our American Jews seem to obey these teachings in dealing among themselves; should we be able to produce "a land flowing with milk and honey" the same as Israel did in Canaan, then we could realize *all* the temporal blessings and benefits that the Lord has intended we should. Our unjust people would realize these same temporal blessings, and then would have the more faith and confidence in the spiritual teachings of our Bible. By us producing "a land flowing with milk and honey," this act itself would be introducing Christ. Our light would shine, the whole world could *see* our good works and glorify our Father in heaven. We could prove to the world God's good will to all mankind. After the world had *seen* these temporal blessings, the world then would have the more faith and confidence in man and more faith and confidence in our Lord Jesus Christ.

It may be true that spiritual truths will aid us in protecting our morals to a certain extent, but we need to obey the temporal commandments and teachings of our Bible in a collective or national way in order to protect our people's morals. When poverty enters the door, good morals and good resolutions go out at the window, especially with the young. After poverty is properly introduced the old die off, then the community is totally demoralized. "Experience is our best teacher" but it is generally the poor little starving, freezing, impoverished children that realize this *too* hard experience. You must realize the sting of the wasp before you can *know* how much pain it can inflict. Some of our poor pauper children's little innocent hearts are nulled from beat-

ing from the effects of poverty before they reach demoralization. After they are impoverished to the death, Christ reaches down and saves these little ones from becoming totally demoralized, by taking them up to Himself. Note how our American Jews protect their people, their poor people's morals, and note how we Christians protect our poor people's morals. The Jews deny Christ, (probably for good reasons) yet they are moral models compared with us. When we attempt to make a comparison between two nations of people we must include *all*, include the poor and note from the poorest up. The Jews protect their people's, their poor's, morals through the aid of temporal truths, probably to a great extent; they protect most all their poor's morals, while millions and millions of our poor have passed out of this life totally demoralized, besides the thousands of our totally demoralized poor that are still existing. It may require the least mite of the world's wealth to keep disgrace, if not suspicion, from resting upon an unblemished character. You seldom ever see a beggar pauper Jew.

Paul while writing to the Ephesians wrote: "Honor thy father and mother which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth." The greatest honor you have conferred upon your parents (whether they be living or dead) is to have their child (yourself) honored. If your people—your friends—will protect you in procuring the necessities of life, your life may not be cut off for want of proper food and raiment, besides you may not need to undergo too many hardships and exposure where you are protected by your friends—your people. You must honor your parents through your friends. If your life was prolonged on account of your piety towards your parents, that would prove that it rained the more upon the just than the unjust. Christ's life *was not* prolonged on account of his piety—can you be better than Christ? The average life of the American Gentile is about thirty-three years, while the average life of the American Jew is about fifty-five. The Jews seem to obey the first

commandment with promise to perfection in dealing among themselves.

Christ commanded "Honor thy father and mother." (St. Mark 10 chap., latter part of 19 verse). This commandment that Christ gave was meant for piety towards our parents, while Paul's commandment is of a different meaning; it is for our temporal benefit. We might obey both of these commandments at one and the same time the same as the Jews. In our blue back speller we read: "The Jews are a nation who accept the Old Testament, but reject the New and expect a Savior yet to come." Prior to the time that Christ ascended up to heaven, He commanded His twelve disciples to go and preach the gospel. Who were these twelve disciples? Were they not principally Jews? Today we find no Jew ministers preaching Christ.

Today the Jews deny Christ, but a close observer will discover that they follow most, if not all, the temporal teachings of the New Testament. It may be true that the Jews today never see inside of the pages of the New Testament, but at the same time they may follow the teachings of the same through the aid of use and custom. We Christians of today did not originate the folly of making and recognizing a distinction between cheats but have learned to do so through the power of use and custom. Under the same principle the Jews today may follow the temporal teachings of the New Testament through the aid of use and custom. "Custom," says Lord Bacon, "is man's chief magistrate." A people may learn to do either good or ill through use and custom.

These Jew disciples of Christ may have preached the doctrines of the New Testament to Israel as well as to the Gentiles. After Christ had ascended up to heaven, and before the dark waves of the dark ages deluged the enlightened or partially enlightened world, Israel may have become used and accustomed to these temporal teachings as well as spiritual teachings of the New Testament.

After the dark waves *struck* the world Israel may have continued to follow the temporal teachings of the doctrine

of the New Testament, but Israel discontinued following the spiritual teachings. Our Jews of today may follow the temporal teachings of the New Testament through the power of use and custom, yet at the same time not see inside of its pages. Christ gave His twelve Jew disciples the gospel of the new dispensation and commanded them to preach the gospel of Jesus Christ to the world. Today we find the descendants of these disciples denying Christ, yet following the temporal laws of the new dispensation. While Christ was upon earth He established a union between the Jew and Gentile. ("United we stand, divided we fall.") After the dark waves of the dark ages had deluged the world for a period of 1,200 (more or less) years, we find this union that Christ had established "split in twain," disunited.

The dark waves of the dark ages seem to have "flushed" us Jews and Gentiles and we have not been able to reunite ourselves. There seems to be a misunderstanding. We Gentile Christians and the Jews might attempt to unravel this "skien" that the dark waves of the dark ages, time and surrounding circumstances entwined about us while the black clouds of the dark ages hovered low over us and entirely obscured all surroundings. We Christians and Jews should attempt to get placed back into the *same position* that Christ placed our forefathers while He was upon earth. It cannot be the delusions that we, this generation, have allowed to germinate that caused the Jew and Gentile to be disunited, because this disunion existed before this, our now, generation's time. This disunion "happened" probably during the dark ages. We Jews and Gentiles now might attempt to unearth most all the superstitious delusions that originated during the period of the dark ages. "What is life, this enigma, this riddle of ages?" It is probably a knowledge of spiritual and temporal truths. Heretofore we never have thought of comparing our mode of dealing among ourselves with the Jews' mode of dealing among themselves, because the Jews deny Christ. We might not only compare our modes of dealing, but attempt to unveil this hidden mystery

that now exists between the two. The Jews have borne a tolerably good character since the time of Moses. Christ was an offspring of a Jewish mother. When we attempt to trace our own lineage back, we only can go a few centuries then come to a dark chasm, besides our character of today shows up none too good. We have progressed and advanced spiritual truths and spiritual doctrines probably to a greater extent than spiritual doctrines were ever advanced, while at the same time we must admit that we have ignored temporal truths to a proportionate rate. Our defects today may not be in ignoring spiritual truths but in ignoring temporal. Some of us church members criticise upon the way our good ministers explain spiritual truths. Where some of our ministers do not expound spiritual truths in scientific enough a style to suit our taste and fancy, we politely but positively request their resignation. Some of us church members don't only ignore temporal truths, but almost force our ministers to do the same by criticising on the way our ministers explain spiritual truths. So some of our almost ablest ministers have a poor chance at best to ascertain the vital necessity of mastering temporal truths. After we ignore temporal truths to too great an extent for too long a period, and after we become more or less demoralized from the effects thereof, then our ministers are forced to preach spiritual doctrines the harder in order to check us in our downward career, who may obtain little credit and still less pay for their noble exertions. It may require a keener intellect, a brighter brain and a steadier nerve to pilot a ship out from among an innumerable number of invisible shoals, (where it has been allowed to drift) than to guide an easy sailing craft upon the main sea road. During the period of the dark ages the mode of obeying the spiritual and temporal teachings of the Bible declined. Within the last few centuries we have advanced the mode of obeying the spiritual doctrines almost to perfection, with one exception (if not any more). It seems that we imagine that it surely will rain the more upon the just (in a temporal way) than the unjust.

We seem to imagine that the better we serve the Lord in a spiritual way the better we will prosper in a temporal way. If we obey the temporal commandments in a temporal way, we then may expect to prosper in a temporal way. If we obey the spiritual teachings, we may expect to prosper in a spiritual way, realize more or less spiritual consolation. We may not prosper in a temporal way, simply by obeying the spiritual teachings and disobeying the temporal. Neither will we prosper in a spiritual way, obtain a seat in heaven, simply by obeying the temporal teachings and disobeying the spiritual. We should attempt to obey the temporal commandments, the same as the Jews obey the temporal commandments in dealing among themselves, and at the same time obey the spiritual teachings of our Bible, the same as we do or attempt to do. After we obey the temporal teachings, the same as the Jews, then we *all* will have a fair chance to prosper in a temporal way. We may then not need to go to Christ in our spiritual prayers for temporal aid. "Ye ask and receive not, because ye ask amiss." We should not ask for temporal aid through spiritual prayers. We should thank and praise the Lord for both spiritual and temporal blessings.

We might attempt to improve our mode of obeying the temporal teachings and commandments of our Bible, the same as we have improved our mode of obeying the spiritual within the last few centuries. The dark waves of the dark ages deluged the enlightened world for a period of twelve hundred, more or less, years. Today we Gentile Christians "bring up" with our mode of obeying the spiritual teachings almost to perfection. The Jews passed through the deluge, and today they seem to be perfect in obeying the temporal commandments, in dealing among themselves, but they sell the *necessities* of life to each other at a lower margin than we sell to each other. A nation's mode of merchandise is their living.

The margin that our several retailers realize is like the mainspring of a watch, most everything in particular is gov-

erned, controlled and regulated by this MOVEMENT. This "movement" may not govern our mode of obeying spiritual teachings, while it may govern our mode of obeying the temporal commandments to a greater extent than we can possibly imagine. This "movement" controls our mode of obeying the temporal teachings with an invisible rein. "Evil is wrought through want of thought, the same as through want of heart." Here probably lie the hidden "keys" that unlock the door of wisdom, that leads to success. In order that we may be able to obey the temporal commandments, so that we can obey the Lord and prosper in a temporal way, we may need to improve our mode of establishing laws to force *all* to obey the temporal commandments.

First, we may need to determine what margin our retailers are to realize in order that they should comply with the commandment "Thou shalt not steal." If the margin is put at two per cent. then *all* will realize a benefit thereof. All shielded cheats then can be condemned. One thousand years ago, during the dark ages, our great grand forefather's laws were too weak to control the merchant's margin. To-day we are in the self same fix. We may have improved in establishing laws, still our laws are too weak to control the margins. We have been contending with our several disadvantages, instead of contending with the cause of the same. The only way to dig up a big tree is to dig up its roots. We should have our laws to control the merchant's margin, and not have our merchant's margin to control our laws. Our law should be superior to the merchant's margin, then our laws will control the same.

What is a law? It is to protect, by first restricting. After we establish a law that will restrict our merchant's margin, this restriction itself will protect our merchants against too much opposition.

We need to establish a natural law of this character that will protect our mode of living in a natural way. Establish a law from nature and not from the old usages and customs that existed one thousand years ago. After we estab-

lish a law that will restrict and protect the merchant, that will naturally reverse most everything in particular, we then will not need so many unnecessary laws. One good *natural* cook is worth one dozen hired (or borrowed) ones.

We have rectified the old mode of obeying the spiritual teachings of our Bible, but we may need to rectify our mode of merchandise, our mode of living, in order to be able to obey the temporal teachings and commandments. Our mode of religion and our mode of living are closely connected. We Gentile Christians today may be perfect in obeying the spiritual teachings, while the Jews may be perfect in obeying the temporal commandments in dealing among themselves. We may be able to teach the Jews of today how to obey the spiritual teachings, while the Jews of today may be able to teach us how to obey the temporal commandments. "When you can see your imperfections you are learning wisdom." We should "watch" as well as pray. All praying and no watching is similar to all work and no managing. What is watching if not ascertaining temporal truths?

The Jews are nearly as far above capital punishment as the stars are above this earth. They never kill each other through want of thought, and so are never killed through want of heart. Take home with you the first snarling cur you find upon the street, give him proper protection, he will follow you to your grave. But starve and abuse your pet spaniel, he will turn and snap you, then you order him to be shot. Should we show our people respect by protecting them the same as Israel protected her people, we would have less the number of criminals. Then should one slay his fellow man? we might not have any right to take his life, because this act would not give the murdered man back his life. Two wrongs don't make one right. We might imprison a criminal but to take his life—.Capital punishment don't decrease, but increases crime, because it is demoralizing in the extreme.

The greater the number of comrades that fall around a soldier on the field of battle, the more hardened becomes his

heart. There is more or less of the brute in the human make up, and when you attempt to intimidate, the cowardly wolf or brave lion is put into act on. You can never expect to avail any good by doing any act that has a tendency to demoralize. A man is either a saint or a demon, according to the respect shown him. Capital punishment is simply a superst tious idea and a borrowed one. When you imagine your watch is incorrect refer to the "town-clock." "Where ignorance is bliss, 'tis folly to be wise." If we hung every man that helped to shorten life, the number of our widows and orphans would increase. "Judge not that ye be not judged." "Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye."

It is a serious thing to defraud your fellow man. You might defraud a few thousand people in some grand speculation, these people's lives might *continue* to be cut off from this fraud years after you were dead and buried. While in your grave the deeds that you had committed in your lifetime might cause the death of your fellow men. We may be judged according to the *deeds* we have committed. Men have been known to shoot each other in a duel; one of the contestants falling dead in his tracks while his opponent survived him several days or weeks, then expired from the effects of the wound. *The dead man was the murderer* of his survivor. "Life is *real*, life is earnest, life is '*not*' an empty dream," in one sense of the word. "Ignorance is sin."

Should the Jews acknowledge Christ, obey the spiritual teachings the same as they obey the temporal commandments, (in dealing among themselves) they would be one of the greatest and most perfect nations. If we Gentile Christians obeyed the temporal commandments the same as the Jew does, we would be a perfect nation. Could we Gentile Christians and Israel consolidate or *re*-consolidate, become two nations combined into one, we then might be the most perfect people that ever lived; *probably just what Christ intended we should be.*

The just are yoked down with the unjust. We may raise ourselves above the poor in a social way, through the aid of wealth, fame and honor, but the just cannot raise themselves above the unjust. Our governors nor presidents need not necessarily be connected with a church. If the Lord would aid us in our temporal wants, according to our prayers and piety, then our best Christians would all be "rich and respectable." If the Lord would aid us in a temporal way, according to our prayers, we then could afford to cheat and defraud and neglect our poor. Our poor's prayers would be heard, the Lord would aid them in their temporal wants and make up the deficiencies where we had defrauded. After we defraud our people, our poor, then all of our prayers and our poor's prayers cannot prevail upon the Lord to make up this deficiency. Our poor will suffer from the effects of this fraud, the same as though we and they had not uttered a prayer. It may be true that we may obtain pardon for this fraud, but the temporal effects will remain unless we return to the poor the amount we have defrauded them. After we once defraud our people, our poor, to extremes and after they are impoverished, it then may make but little difference how much we and our poor pray, we both may pray both night and day yet still their precious lives may be cut off from impoverishment just the same as though we and they had not uttered one prayer. We will be guilty of murder just the same. We may obtain pardon through our prayers for the lives that we have helped to shorten, but our prayers will not check a life from being cut off. Thousands of our poor are suffering all the known and unknown pangs and stings of poverty in all its known and unknown elements, caused from being defrauded in ways too numerous to mention. All of our and their prayers can give them no temporal relief (outside of spiritual consolation). Their temporal wants can only be reached through temporal means. Thousands of our poor are dying annually, *before their natural time*, from the effects of the stings of poverty.

"Their graves are green,
They may be seen."

"None are so blind as those that will not see." These silent graves are dead witnesses against us; they may rise up and confront us on the day of judgment. If we acted toward our people, our poor, the same as the Jews protect their people, we might not be held responsible. If we are not guilty of cutting off the lives of our people through want of thought we *will* not be found guilty, but if we are guilty we *may* be found wanting when weighed in the balance. Since Christ is our mediator, and we have no prophets, as of old, we may continue to cut off life through want of thought and not be warned of our error. We are commanded to "watch" as well as pray; all watching and no praying is similar to all work and no managing. The dark waves of the dark ages may have all receded while the dark clouds of the dark ages may still obscure the sky. Wise Israel, with the aid of his temporal wisdom, may see through the rift with his traditional eye.

CHAPTER XII.—"WE ARE 'LOSTED,' CAN YOU FIND US?"

The dark waves of the dark ages may have all receded,
While the dark cloud of the dark ages still obscures the sky:
Israel, with the aid of his temporal wisdom,
May see through the rift, with his traditional eye.
—(Original.)

Because some of our almost ablest men part both their name and hair in the middle, eat pie with a fork and are over intelligent, is no reason why they should be considered perfect or unsuperstitious. They may labor under superstitious delusions (borrowed or otherwise), have superstitious

views and ideas upon any given subject just as much and as far as they have ignored the same. Ignorance constitutes superstition. We are liable to have superstitious views upon any subject that we have ignored. There is a vast difference between intelligence and wisdom, Intelligence is similar to the branch of a tree, only an agent to hold fruit (wisdom). It is not the largest and stoutest limb every time that bears the most fruit. Where all the strength of the tree is consumed in producing too large a limb, there is less strength to produce the fruit. Intelligence is similar to a golden goblet—a vessel to hold wine; because a goblet is gold, that alone is no reason that it should be full of wine. "All is not gold that glitters." All golden goblets are not filled with wine. Should you wish your son to become a wise physician, master medical science, medical wisdom, you would first give him a practical education, improve his intellect to a certain degree; have him intelligent, so that he will be in prime condition to absorb and take on medical science, medical wisdom. When your son comes home a graduate from college (before he has studied medical science, wisdom) he is intelligent, but after he has studied, mastered and practiced medical wisdom, he is a different man. While at the age of twenty he is intelligent, but at the age of forty he is wise. He is wise upon such subjects that he has analyzed and mastered. We might imagine that we have two different distinct classes of superstitious people. Our ignorant classes, who are superstitious in a general way, and our intelligent classes, who may labor under superstitious delusions that have become prevalent through use and custom. We have the ignorant, superstitious classes and the intelligent superstitious classes. An ignorant tramp may *know* that he is superstitious (he is wise) in a general way; he can feel it in his bones, while an intelligent party may labor under a number of superstitious ideas but at the same time be ignorant of the fact that he was superstitious. To be superstitious and know it, it may do, but to be superstitious and yet be ignorant of the fact, it is "perfectly ridiculous."

Webster "says" that superstition is "excessive exactness or rigor in religion ; worship of false gods ; belief in omens," but we don't believe that superstition is confined to the ignorant classes alone. Webster seems to be correct as far as he goes, but he might have added that intelligent parties labored under this malady. Who was Webster but a descendent of a superstitious race ? We might be able to trace this old superstition back to and beyond the dark ages. "Your severest critic is generally your best friend." Europe's and Young America's poor cannot live out their *natural* lives while they are cheated from the cradle to the grave unless the Lord aids them in a supernatural way. When we imagine the Lord will aid our people—our poor—in their temporal wants on account of our's and our poor's prayers, is not this a superstitious idea ? "The days of miracles are passed."

The days of supernatural aid in temporal needs are passed. Where we imagine that the Lord will aid us in our temporal needs in a supernatural way on account of our spiritual prayers, that is superstition. We allow our poor to be defrauded in ways too numerous to mention, and when one of our poor's life is cut off on account of impoverishment, we imagine that it was the Lord's will that this poor party should die at this date and time. Should you kill a man in the middle of the road, you only hasten death, cut off life, but you might say that it was the Lord's will that said man should die at this date and time. We are supposed to do the Lord's will.

If the Lord did His will upon earth we would be under no responsibilities. The dark black cloud of the dark ages is *still* over our heads which obscures our sky ; this is what causes it so hard for us to see. We are unable to see our faults on account of the black cloud. We have not been able to see the clear, blue sky with our eye of temporal wisdom. After we become intelligent we then are in condition to absorb and take on wisdom. Intelligence is good, knowledge is power, while wisdom is POWERFUL.

A poor old ignorant darkey with his family, attempts to make a livelihood. Ephraham, the eldest son, is forced to drudge in all kinds of weather with an old worn out pair of shoes upon his feet to protect him from the cold and damp, wet mud and water. He catches his death of cold, takes down with pneumonia and expires. The old ignorant, superstitious darkies, Ephraham's parents and their friends, imagine that it "was the Lord's will" that Ephraham should die at this date and time. Had Ephraham have had proper protection he might be alive today with "a wife and house full of children." We need not be over anxious to have the darkies to quit us by going to Mexico. If we keep up our lick, inside of a few short centuries, all that will remain of the African race in this country will be a little bunch of "gray wool." They are degenerating, becoming depopulated, for the need of proper protection.

A New York banker has a fine residence erected in the heart of New York City where his family and self will have a fair chance to breathe and inhale as much filth as possible. "The banker's daughter" takes down with the fever and expires. The intelligent, superstitious banker, his family and friends, all imagine that it "was the Lord's will" that little Bessie should die at this date and time; they believe that little Bessie's *natural* "time had come." Had we established "a live and let live system" in its proper form when this country was first settled, this "system" would have been the "ruling power" to a great extent. Everything that had a tendency to cut off life would have been inquired into. New York City, as well as other cities, would not be so overpopulated, but our people would be placed in position in a more uniform order throughout the continent like so many fruit trees in an orchard. There would be no slums of poverty in our cities carrying disease and death in its wake.

The poorest families would dwell in neat cottages. "Everybody" would use a tooth-brush three times a day and take a wholesome bath in "fresh water" once every day unless it were those that were too enfeebled. Little Bessie,

"the banker's daughter," might be alive today "with a house full of children." Whenever a contagious disease, small pox and similar diseases, "break out" we quarantine against this malady. While we do not attempt to protect ourselves against different diseases that arise from filth. Many a life is prolonged by guarding against lurking diseases, while many a life is shortened by not being properly protected against diseases that might have been checked. We only attempt to protect ourselves to a certain extent, and there stop. After you are once convinced that you are superstitious, you are then in a condition to guard against this malady known as "intelligent superstition."

When we imagine that the Lord will curse or bless us in a supernatural way (outside of the spiritual consolation or the weight of a guilty conscience that we may realize) we there and then are probably guilty of a superstitious error. "Superstition is the curse of the world." It is our intelligent classes that control, they are responsible and *are* at fault. When we imagine the Lord will punish us in a supernatural way, we then and there deny the existence of Christ, the "mediator" between God and man. We must be able to see our own imperfections, be able to see our own superstitious maladies, before we can expect to remedy the evil thereof. "Know thyself." Are you superstitious and aware of the fact, or are you superstitious and ignorant of the same? Nowadays most everything in general is natural. Nature *has* its course. "As the tree falleth so shall it lie." Superstitious ideas are insults to Christ, our "mediator."

Superstitious ideas, like the hairs of our head, we may never know how many we may labor under till after they are counted. "When we can see our imperfections, we then are learning wisdom." Criticism is the life of wisdom. We criticise upon our ignorant classes; through the aid of this criticism our ignorant classes *know* they are superstitious; they have a chance of comparing themselves with our intelligent classes, while our intelligent classes have no way of making a comparison. Our intelligent classes can only crit-

icise upon themselves. Our ignorant classes are not intelligent enough to criticize upon our intelligent classes the same as our intelligent classes criticize upon our ignorant classes. The greater your controlling influence the more dangerous are your superstitious ideas. An ignorant tramp's superstitious ideas may cost you the value of a piece of cold pie, while the superstitious ideas of some of our almost ablest statesmen may cause you to mortgage and lose your "Sunny, sandy Southern home, sweet home, and farm," and force yon to send your dear old mother (in-law) to the "poorhouse." Which one of us today that have not enough superstition hid about our "old close" to swamp the universe if we had absolute control? Intelligence alone will not save us from superstitious ideas, but wisdom will. It may make little difference how wise we may be on any one or more subjects, we still may have superstitious ideas in regard to other subjects that we have ignored.

Ignorance constitutes superstition. "Ignorance is sin." "We are born in sin," we are born in superstition, or rather superstition is born in us. Never allow yourself to be perfectly "carried away" with a man (or handsome young lady either) simply because they have a pleasing address, eloquent powers and seem over intelligent. Don't mistake the "hired girl" for the lady of the house simply because she has swallowed Webster's unabridged, is over good looking, and happens to have on her "Sunday clothes" in the middle of the week.

A jury that will allow themselves to be the least influenced under the influence of the power of eloquence, are not fit subjects to try a criminal case. If you are wise, simple, plain facts may govern your decision, without the aid of the eloquent powers of others. It may need the power of eloquence to convince a child or a fool, but when you attempt to influence the wise with your power of eloquence you insult them. It is well enough to state any case in an easy, graceful and charming manner, but to attempt to overawe with your superfluous abilities, you break the refined

rules of etiquette. You cannot move a wise Jew one inch with your power of eloquence. Don't crack your skull butting at the silver-knobbed door of intelligence, but improve your intellect, so that you may be able to "pass in a crowd," then go on to the next door that has no knob. This knobless door of wisdom will be found fitted into a little squatty building about the size of our poor's smallest shanty. You can be after running your hand and arm down through the chimney and opening the front door. You may find a golden knob on the inner side. This door can only be opened on the inside.

It may do well enough to step inside a saloon, obtain a glass of good, cool lager beer to slake your thirst, but there is no use in loafing around the barroom. It is well enough to attend college, improve your intellect, but a college, somewhat like a saloon, is not built to live in. If you attempt to take on too much lager you may injure your mental faculties. If you attempt to take on too much intelligence you may become brain crowded. We ofttimes meet up with a horse or dog that has an intelligent look out of the corners of his eyes. When we meet with a person who seems to have an over intelligent expression, we are perfectly carried away. Intelligence, like the limb of a peach tree, it is good to look at, but the fruit wisdom is better.

Spiritual wisdom is for our spiritual good, while temporal wisdom is for our temporal good and welfare. The Lord in His infinite mercy has placed both within our reach that we might realize all the blessings and benefits in this our natural lives. If you take dangerously ill you will send for you ablest physician in order that you may obtain the full benefit of the medical wisdom that he has possessed himself with. We have advanced medical wisdom to a great extent within the last few centuries. Our medical scientifics have done away with the greater, if not all, the superstitious delusions that physicians labored under one thousand years ago.

We have advanced innumerable arts and sciences while

our laws are too weak to protect our mercantile fraternity from too much opposition. Could we (Young America) get so placed, so positioned, that we could restrict the merchant, force our retailer to sell at two per cent. under a public cost-mark, bring and hold all enterprises in conformity, condemn all cheats the same as unshielded thefts, establish a *natural* law of this character that had no taint of the old delusions that existed before, during, or after the dark ages; then we might chuck the greater portion of our laws "out of the window." (Voice from the gallery: "What's the matter with the door?") After we are able to establish and inforce *one* good *natural* law that will protect our merchants against opposition so our merchandise—our living—will be protected, then we will be placed in a similar position that Israel has been placed in since the time of Moses.

Israel has *one* good main law and requires few others. Our ablest statesmen have been contending with disadvantages, but if they could reach the *cause* then they might be able to suggest a remedy. Contending with disadvantages is one thing, but contending with the bottom cause or causes of the same, is somewhat different. Our able statesmen, somewhat like our able ministers, it may require a keener intellect, a brighter brain and a steadier nerve to pilot a ship out from among an innumerable number of invisible shoals (where it has been allowed to drift) than to guide a craft upon the main sea-road.

The average life of a working honey bee is sixty days. The average number of years of our ablest statesmen's best work is five years. A statesman need to be "fair, fat and forty" before he is at his best; at the age of fifty he begins to decline. He will naturally sleep five years out of the ten between forty and fifty. Some of us sleep away one-half and fool away the other half of our years. Most office-holders spend their first term in learning how to "eat pie with a fork," so their second term is generally the best. This probably is why some persist so awfully on being elected the second term. Most all office holders sleep away

one-half their term, and some have been accused of fooling away the other half. We must all bear in mind that we are attempting to sail a "scuttled" craft, that we did not build. We should attempt to fight the *cause* of our several disadvantages instead of fighting our several disadvantages.

There should only be about one merchant to every one hundred families, but we notice that most every Jew family produces one or more non-productive merchants. A portion of the Union once believed that it was right to shackle and sell slaves, so today we have more darkies upon our hands than we know what to do with. The whole Union probably once imagined it was right to manufacture and sell imitations, so today we have more non-productive Jews upon our hands than we know what to do with. Should we send all the darkies to Mexico, we might afterward find ourselves in a worse condition, because there are a very few darkies in the non-productive mercantile business. After the darkies were gone, we would find that our population would be decreased in proportion to the number of our business houses, while the number of our business houses would be increased in proportion to the number of our population. We should attempt to increase the number of our population in proportion to the number of our business houses, in order to give our non-productive mercantile fraternity the more patronage, so the fraternity could sell at a lower margin. Should we increase the number of our business houses in proportion to the number of our population by sending the darkies to Mexico, it would rob our merchants of their original share of patronage. If we could send a number of our business houses to Mexico or Liberia, it would give our remaining business houses the more patronage. Merchants are somewhat like water: without enough water we might suffer with thirst, but with too much we *would* drown. After a young lady has seen twenty summers that is all sufficient, but after she has seen forty, the last extra twenty are the same as so many thieves of time. A certain per cent. of our now too great a number of merchants may be all that necessity might

require, the remainder are much worse than so many tramps; they are non-productive and rob our required number of their rightful share of patronage. Unnecessary necessities of non-productive character are the worst natural curses that the human race is subjected to. But unnecessary necessities, business houses where they are not required, are a dead weight that the communities are *forced* to sustain. There is nothing of more vital temporal importance than our mode of selling the necessities of life; it is our living. Where our mode of selling is deranged, our living is deranged; where our merchants are overcrowded, they are forced to overcharge. This causes the necessities of life to be put upon the market at such high figures that "Tom and Dick" both are forced to go in the business in order to make a livelihood. Now, if we wait till "old Harry" himself is forced to go in the business, we then "will have old Harry to pay."

After the late rebellion was over, after the steamships commenced ploughing the Atlantic, after we commenced inviting immigration, after we commenced manufacturing imitations, and still *continuing* to solicit competition and opposition among our mercantile fraternity, it had a natural tendency to draw most every loose non-productive Jew from the old to the new world. Before the late rebellion we manufactured few imitations; before the late rebellion we were blessed with few non-productive Jews. The more we Gentiles defraud our people the more the Jews defraud us Gentiles. We Gentiles cannot defraud our people out of their living, their lives, without allowing the Jews to defraud us Gentiles out of our living. The same law that is to protect us Gentiles from the Jews will protect our people from us Gentiles, will protect ourselves against ourselves.

In 1891 Russia "threw up the sponge" and declared to the whole world that she was unable to make a law that would protect her people against a few trading Jews. The Jews were never known to break one of God's laws, in dealing among themselves, since Moses gave them the commandments (a few exceptions probably), they may occasionally

break a law in dealing among themselves, but it is not indorsed, it is condemned upon the spot. The Jews have never been known to break *one* law that a nation had established. Where one Jew breaks one of the Gentile's laws the Jew nation condemns the act. Had Russia examined her Bible she could have found a law that would have protected her people from the Jews. Russia showed signs of "weakness" by banishing the Jews. Did she banish the Jews in order that she might be able to *continue* to cheat without allowing the Jews to cheat also?

"A wise man will bless the rod that made a man of him." Different European countries banished the Jews ages ago, which had a tendency to keep the Jews scattered, so to speak—kept the Jews from double-teaming too much upon any one country.

Instead of us (Young America) banishing the Jews or restricting our merchant's limit on profits, we have gone right opposite from the way that some European countries have gone. We have been encouraging Jew as well as Gentile immigration; we have been encouraging the manufacturing and of *selling* imitations, we have given every inducement for all the loose Jews of Europe to flock to the New World. Now after the greater portion of all the Jews are dwelling with us, we find that they or no other nation can *live* among us without living *off* of us, although our natural rich resources are greater than elsewhere. The Jews are forced to live off of us in order to live, in order that they could *all* live and let live. They might exist by simply attempting to dwell among us, but could not *all* live and *let* live. There is quite a difference between living and existing. Christ commanded "Thou shalt not steal" in order to protect the commandment "Thou shalt not kill," as well as to enable us to live and let live. The enlightened Gentile may or may not have understood the full sense and meaning of the commandment "Thou shalt not steal," during the period that intervened after Christ's disciples explained it, up till the dark clouds of the dark ages obscured the sky; but whether our

great grand fore fathers never did understand the full meaning of the word steal, or whether they once understood and forgot the same during the dark ages; in either case it is all the same with us today. Today *we* do not understand the meaning of the word steal in its full sense and meaning. We all admit that "experience is our *best* teacher." We here as good as acknowledge that we can learn more easily and readily from experience, hard experience, than from precept or example. If the Lord pre-ordained that Israel was to teach us Gentiles, through hard experience, what we failed to understand through precept and example, now is the accepted time. Uncle Sam has probably learned more temporal truths of vital importance from the Jews, through hard experience, within the last thirty years than he has learned otherwise in the whole course of his military, or rather mercantile career. If you see that you are forced to convince a man against his will, don't tackle him in a single handed game of talk. He may go to sleep and allow you to talk yourself dumb (and foolish).

The Jews have "went at" our dear young uncle with a "club" about three feet long with figures on either side and they are about to almost pursuade him to become a true Christian. We must always bear in mind that Christ was an offspring of a Jewish mother. We must bear in mind that the modern Gentile world has been considered a cheat back to a certain or uncertain time; we now may need to attempt to pry into the past instead of devoting all our spare time in attempting to pry into the future.

Man is not made wholly for action, but partly for contemplation. He is placed between two glorious mirrors—anticipation and retrospection—the one beckoning him forward, the other reflecting light on the way he should go or path he should follow. It is a departure from the just balance of nature to dash either of these in pieces.

Whoever limits his existence to "that fleeting strip of sunlight" which we call "now," reduces himself like the ticking clock to a mere measure of passing seconds. He who

lives only in the future, never pausing to look back and take counsel of the past, lives the life of a restless settler of the Far West who never stops to secure and enjoy what has been won from the wilderness, but still pushes on and on for scenes of new excitement and adventure.

A wise man and a wise people should use the past as a prophet of the future and make both of these subservient to the interest of each passing hour. "Men are but children of larger growth." "The child is father to the man" The child is older than the man. You must be a child before you can become a man; man is incapable of rating himself. We are incapable of rating each other. We, probably, overrate each other in regard to each other's temporal wisdom, but underrate each other's spiritual wisdom.

We look backward and see Christ upon the cross with our spiritual eye, while we never think of taking an imaginary retrospective glance with our temporal eye.

As before stated, the Lord ofttimes makes calculations centuries ahead. The Lord picked out a drouthy homestead for Israel. After He withdrew His supernatural power, then Israel was forced to dwell among the Gentiles. Probably Israel has never allowed one of his number to die of poverty or on account of his carelessness. Israel probably cannot be convicted of murdering one of his people through want of thought. If one of his should be murdered in this way, it would be an insult, a reproach upon Israel, a lasting reproach upon Christ's own mother's people. The reason probably why that the Jews are generally non-productive is because neither Europe or Young America have ever protected honest labor, a productive character. Israel cannot be productive among us till after we protect productive enterprises by restricting non-productive enterprises. Should Israel attempt to be productive among us his people would have life cut off the same as our Gentile productive people. The Jews may have been forced to invest principally in non-productive enterprises, else some of their people's lives might be cut off on account of their carelessness.

They are forced to place themselves in positions to aid and protect each other, They have been forced to be only non-productive and deny Christ in order to preserve Christ. Christ was an offspring of a Jewish mother. Israel has respected Christ by not allowing one of Christ's mother's people's life to be cut off from impoverishment on account of Israel's carelessness. Israel has not murdered *one* of Christ's mother's people through want of thought. Should Israel acknowledge Christ, become so many of us, then Christ's mother's people's lives might be cut off from impoverishment caused from being overcharged in procuring the necessities of life. "A charge to keep I have." Israel has kept the ten commandments (or has attempted to do so), besides Israel has attempted to keep the temporal commandments that Christ confirmed and gave. Israel has had a *double* "charge to keep" since Christ gave Israel and the world His temporal commandments. Israel preserved Christ by denying Christ, while the dark waves of the dark ages rolled over the enlightened world. Israel may be forced to deny Christ in order to preserve Christ, as long as the dark clouds of the dark ages obscure our sky. "We can only recognize good and evil by comparison." Had Israel joined us by acknowledging Christ, say one thousand years ago, today we would have no nation to compare ourselves with. Today we (Young America) are able to make a comparison between our poorest Gentiles and our American Jews—poorest Jews. The nation that protects its poor the best is probably the best God-fearing nation. Our intentions may be good enough, but we have no "live and let live system," we are laboring under the delusions that originated, germinated during or before the dark ages. "A tree is known by the fruit it bears," and not by its leaves. You scarcely meet with an irrespectable Jew, because the Jews protect their people—their poor. Their poor are not forced to be "rich and respectable" in order to be respected, while we are forced to be "rich and respectable" before we can be ("rich) and respectable," because we do not protect our poor. It takes

protection to constitute respectability. It may require a little of the world's wealth to keep disgrace if not suspicion from resting upon an umblemished character. You scarcely meet with a Jew pauper. We do not protect our poor, and have none to respect except our rich. The Jews pay most of their respects to their poor by protecting them and allow their rich to take care of themselves; while we pay all our respects to our rich and allow our poor to "root hog or die."

We respect our rich and not our poor, because our rich respect themselves by protecting themselves. The world cannot afford to respect any party that is not protected for fear of degenerating. Did Christ command us to have pity upon our rich, or upon our poor? Today we (Young America) are not able to compare our mode of dealing with the Jews, but we are able to learn more or less from the hard experience we are undergoing, under the heavy weight of the greater portion of the whole non-productive Jew nation. "A wise man will bless the rod that made a man of him." Your severest critic is ofttimes your best friend. Israel is criticising upon us with a "club." We acknowledge that "the Jews have gutted Young America financially." Yet we acknowledge that "experience, hard experience" is our best teacher. "None are so blind as those who will not see." When we underrate our good looks or capabilities we insult our Maker.

Our laws should be superior to fluctuating prices as well as superior to the merchant's margin.

Our laws are established from the rules of our Bible, and our laws should be supreme, regardless of the old usages and customs. After we first ascertain *what is cheating* we then should establish laws suitable for the occasion. Nothing should come under the heading "What is everybody's business is nobody's business." We should not depend upon each other (figuratively speaking), but should depend upon ourselves. We should not wait for something to turn up, but should endeavor to turn up something. When we underrate our good looks or capabilities we insult our Maker.

If you own one thousand dollars' worth of taxable property you will be taxed annually about ten dollars. If you procure one thousand dollars' worth of merchandise, the necessities of life, from merchants who are realizing twenty per cent. profit, you are taxed two hundred dollars—you only receive eight hundred dollars' worth of merchandise. But if our retail merchants were selling at two per cent. they would keep off opposition, fare better, because the communities would prosper the more each succeeding year. We could manufacture and raise the necessities of life and place the same upon the market at one-half the price. Then one could procure the same amount of merchandise for five hundred dollars that now costs one thousand, and only be taxed ten dollars instead of two hundred. Then our communities could prosper, prosper and prosper. Our world would be a paradise upon earth. Then we could more easily Christianize the unenlightened world after we had showed God's goodwill to all mankind. "God created man after His own image."

Rothschild defrauded England out of more or less gold during the time of the battle of Waterloo.

England's government and merchants have been paying Rothschild too steep a per cent. for borrowed loans, yet England probably has learned very little through this experience, because she has been monopolizing elsewhere, which naturally offsets the effects of Rothschild's weight. But with us (Young America) it is somewhat different. We are in a good condition to be forced to carry the big end of the log, labor under a portion of the world's faults, our own faults, and the greater portion of Israel's weights. We are paying too great a per cent. on borrowed loans, while we are unable to monopolize elsewhere. Europe can over "sell" us, in selling us both necessary and unnecessary wares of merchandise. Europe ships (or did ship) us her oversold paupers, while we had no country to ship ours or Europe's paupers to. Europe has shipped the greater portion of her

non-productive Jews upon our young shoulders, while we have no new country to ship the same to.

We (Young America) are in a good position to learn, through hard experience and example, what the enlightened Christian world has failed to learn through precept. We begin to see the folly of recognizing any kind of a cheat that is shielded under any kind of a fancy charming form. But who suffers the extreme on account of our folly? It is not our rich and otherwise intelligent parties of controlling influence. Right here is where the trouble has lain for centuries past. If it were our rich and otherwise intelligent parties of controlling influence that suffered the extremes on account of the modern world's folly, it probably would have been unearthed and uprooted years ago. It is the poor whites and darkies of our "Sunny, Sandy South" that have suffered the extremes for the last thirty years. Throughout the South you may find scores and scores of old, gray and white headed, refined, intelligent ladies of the old refined school order, who were once "rich and respectable," who, after having to undergo the reverses of war, were unable to recover from the effects before the Union was manufacturing and selling imitations as well as genuine articles at too high a price and margin. You may find hundreds of these refined, gray-headed mothers drudging almost day and night, fighting Young America's *overgrown* "wolf at the door" with their poor old bony wrinkled, palsied hands. These poor old gray and white-headed mothers have been crushed and bruised and are dying a slow, starving death, while there is plenty in the land (so we say). It may be true that their husbands and sons fought, bled and died for the "lost cause,' but these heroes would have shouldered the musket just as readily had there been another Boston massacre, and would have helped to have fought for their country just as hard or harder than they fought for the South (and we hope with better success). It is the poor, and only the poor, old and enfeebled who suffer the extremes under the natural curse

of speculating upon the *necessities* of life without any lawful limit on profits.

These poor old mothers have existed under the curse of being cheated for a cheat for thirty years without cessation. Hundreds of these dear old ladies have succumbed under this curse, leaving now and then a few pauper orphans to be cheated for a cheat till their hearts cease to beat. The greater per cent. of the impoverished whites of the South today are descendants of dead and buried heroes, who gave up their lives that we might enjoy our liberty. Today we have none that we (Young America) can cheat scarcely except the pauper descendents of our dead and buried heroes, that laid down their lives that we might have our liberty. Still we wonder why the Jews do not join us. Should Israel join us, become so many of us, we then might defraud and cut off the lives of Christ's mother's people the same as we defraud and cut off the lives of the descendants of our dead and buried heroes that gave up their lives that we might have our liberty.

"An honest man is the noblest work of God," because an honest man protects his fellow man and helps to lengthen life, while a dishonest man defrauds his fellow man and helps to shorten life. The Jews are the noblest men of God, in dealing among themselves, because they act honest among themselves and lengthen the lives of their own fellow men. The Jews cannot act honest toward us until after we act honest toward ourselves. We cannot act honest toward ourselves till after we have established a system.

The most dangerous, dishonest men we have are not our thieves that steal outright, but our men who imagine they are honest, while they are defrauding. A thief that steals where his theft is not shielded is a wise man, he knows that he is a thief; but the hardest thief to run down and convict is the man who cheats while he imagines that he is honest. "While in Rome you must do as the Romans do."

When you imagine your watch is incorrect, refer to the "town-clock." The poor twice abused slaves, the poor

unprotected darkies of the South, were the first to discover and draw our attention to the fact that the South was undergoing the hardest experience from the effects of the world's folly. The darkies are not intelligent enough to understand *how* to rectify God's laws. They are not shrewd enough to cheat and shield the same under a form. Few, very few of them, have ever gone in the mercantile or any other kind of business of the non productive character. They are an ignorant, productive race. They are an ignorant, honest, productive race of people. They are too ignorant to steal and shield it under a form. Israel is too wise, while the darkies are too ignorant for us intelligent Gentile "white folks."

By us not restricting our non-productive enterprises in the least it had a tendency to draw most all the non-productive Jews to this country. After our non-productive enterprises were crowded with too much opposition, said non-productive enterprises were forced to fall back upon the communities of the productive order for support and maintenance. As "all the darkies" are generally of the productive order, besides not being shrewd enough to cheat to any extent, where their thefts are shielded under a form, it is natural that the "ice would be broken" first in their midst, where the weight of the modern world's folly had concentrated. So the poor darkies naturally first felt the weight that they and we could not see. They were first to "throw up the sponge," threw up their black, rough, honest corn-fisted hands and declared their willingness to go to even Mexico or most *any place*, anyway, anyhow, in order to get out from under a weight that they could feel but could not see.

There are probably a great many things like our backbone—we may feel or know that it exists, but we need never expect to see it with our own eyes. The greater portion of the weight of the modern world's folly has concentrated upon Young America's young shoulders. Too great a per cent. of us are somewhat like a woodchuck, forced to make a livelihood with our heads instead of our claws, because we

are not in a condition to protect productive enterprises. If you was forced to utilize one gallon of whiskey each day, externally or otherwise, and if whiskey was sold at too high a price, you then might be forced to go into the saloon business in order to be able to procure this gallon daily and keep up. So with our American Jews (as well as our Gentiles), our necessities of life are put on the market at such high rates that too great a number of our Jew population are forced to go into the mercantile business in order to procure the necessities of life.

The Jews cannot afford to draw any of their merchants out of the mercantile business, because we sell our merchandise at too high a price. We cannot sell any lower because we have too great a number of Jew merchants. We cannot sell any cheaper, because we have too many Jew merchants, and none of the Jew merchants can afford to draw out, because we sell too high. We probably have too great a number of Gentile merchants, but we have a greater number of Jew merchants according to our Jew population than we have of Gentile merchants according to our Gentile population. Use and custom as well as surrounding circumstances have naturally forced us into this strait. "Necessity, the mother of invention," may invent a way to help us out. The old delusions that we have labored under have naturally forced us into the predicament we now find ourselves. Europe or the remainder of the world may afford to continue to cheat if it choses, while we have none to cheat scarcely (the darkies have commenced to quit us) except the pauper descendants of our dead and buried heroes, that laid down their lives so that we might have our liberty. "Ceremony is the worst enemy to enjoyment." Should we become convinced that our retail merchants should only realize two per cent. (or five per cent.) we might not need to attempt to reach this limit in one year's time, but set our pegs at this limit and attempt to reach it in a gradual way. Our State's or Farmers' Alliance attempted to fall as low as ten per cent. but they went at it in the exact opposite direction from

right. Instead of the Alliance attempting to decrease the number of non-producing business houses, the Alliance attempted to increase the same by erecting *more* large business houses. "When you can see your imperfections you are learning wisdom." There are two ways: we might give our merchants the more patronage so they could sell at a lower margin; we might get a rich flowing immigration to commence anew, else cut the number of our business houses in twain. "A poor man that oppresseth the poor is like a sweeping rain that leaveth no food."

We have a great number of merchants who buy the greater portion of their stock of goods on a credit. Credit will ruin any man or nation," probably in a number of different ways. Our moneyed merchants, who are able to have their bills discounted by paying spot cash, should sell at a low enough margin to keep off this credit competition, then the communities would prosper under these low margins. Our too many poor merchants simply rob our moneyed merchants out of their rightful share of patronage. We may not have too great a number of men in the business, but have too great a number of merchants. We need more clerks and a less number of merchants. Our poor merchants might find employment clerking for merchants that were able to have their bills discounted.

We have simply made a "plaything" out of our mode of selling our merchandise; we have made a "plaything" out of our mode of living. Our poor merchants should be allowed to sell out their stock, then Uncle Sam might nail up (for the time being) the doors of these business houses with the same "hammer" that erected them. Uncle Sam to keep the closed doors closed until our merchants reached a specified low margin. After our poor merchants have drawn out of the "business," Uncle Sam could count the number of our moneyed Gentile merchants that were still in the "business" and count the number of our Gentile population. After ascertaining what per cent. of our Gentile population that were in the mercantile business, have the Jews to draw off their

number of merchants till they had the same proportion of merchants according to the Jew population of the Union. This would cut out probably more than half our number of merchants and give our remainder of merchants the more patronage. No merchant should be forced to sacrifice his stock of goods, but be allowed a certain time to sell out, the remnants auctioned off. By our merchants obtaining double the patronage, they could sell at half the margin. They would utilize a public costmark as though naught had happened, and sell at a margin governed somewhat by surrounding circumstances. As fast as the people prospered under this low margin and gave the merchants the more patronage, so fast would the merchants fall on profits.

Then the necessities of life could be raised and manufactured at a lower cost. Should the mercantile fraternity be able to reach two per cent. in course of time, they would consolidate at this margin. All cheats would be condemned, no matter under what forms they were shielded. After our people were able to obtain the necessities of life at so low a cost, they would not need to "strike, steal or starve." No one would then need to cheat and shield it under a form; no one would need to go into the non-productive mercantile business in order to make a livelihood. The cheaper we sell the necessities and luxuries of life the more valuable our currency, our natural resources, our real estate and our country. The cheaper you can live in a country, the more valuable that country. One reason why some of us wish to go to heaven is because we imagine we can live there so cheap, will not be worried with the cares of making a livelihood. Of course we don't want so cheap a country as China, it might prove inconvenient. By our retail merchants selling at two per cent. this will naturally govern and regulate most everything else. After all non-productive enterprises are restricted in conformity with the retail merchants' margin, then our productive enterprises will be protected. Honest labor will be dignified, as it will only need to work as little as possible. Then both Jew and Gentile can labor in the

(corn) field and vineyard and be respectable, because they will be protected.

Handsome reader (should the author be so fortunate as to have one), take no exceptions to our seemingly dictations; a book is not expected to dictate. The author is simply attempting to advance his ideas in a plain, matter of fact manner.

"Thou shalt not steal" is a commandment for temporal use; it was given us so that we might be able to protect ourselves against ourselves, so all could have a fair chance to prosper without defrauding each other and enjoy the full benefits, and temporal as well as spiritual blessings of this life. It is impossible for us to miss all we have not received, yet we might have been and still might be entitled to the same. "Where ignorance is bliss, 'tis folly to be wise," because we are not able to miss all that we do not receive. It is impossible for a blind man to realize all that he may miss from being blind. "None are so blind as those that will not see."

After we establish a law, a system, to protect us from Israel's weight, this same law will protect ourselves against ourselves. After we establish a system, a law, so that Israel can prosper in a productive way, then we will be able to prosper in a productive way. A dollar saved is just as valuable as a dollar made. We must know how to value a human life before we can know how to value a dollar bill. "The love of money is the root of all evil." Should you have ten thousand dollars in currency after the necessities and luxuries of life are put upon the market at half the old original price, your ten thousand dollars then is equivalent to twenty in one sense of the word, its real value in procuring the necessities and luxuries of life is doubled.

The Lord will and does provide, but we should attempt to divide. We may have to give an account of our stewardship. After the Lord has provided we should not defraud our fellow man out of his rightful share of provisions. The time to charge a high price for the necessities of life is dur-

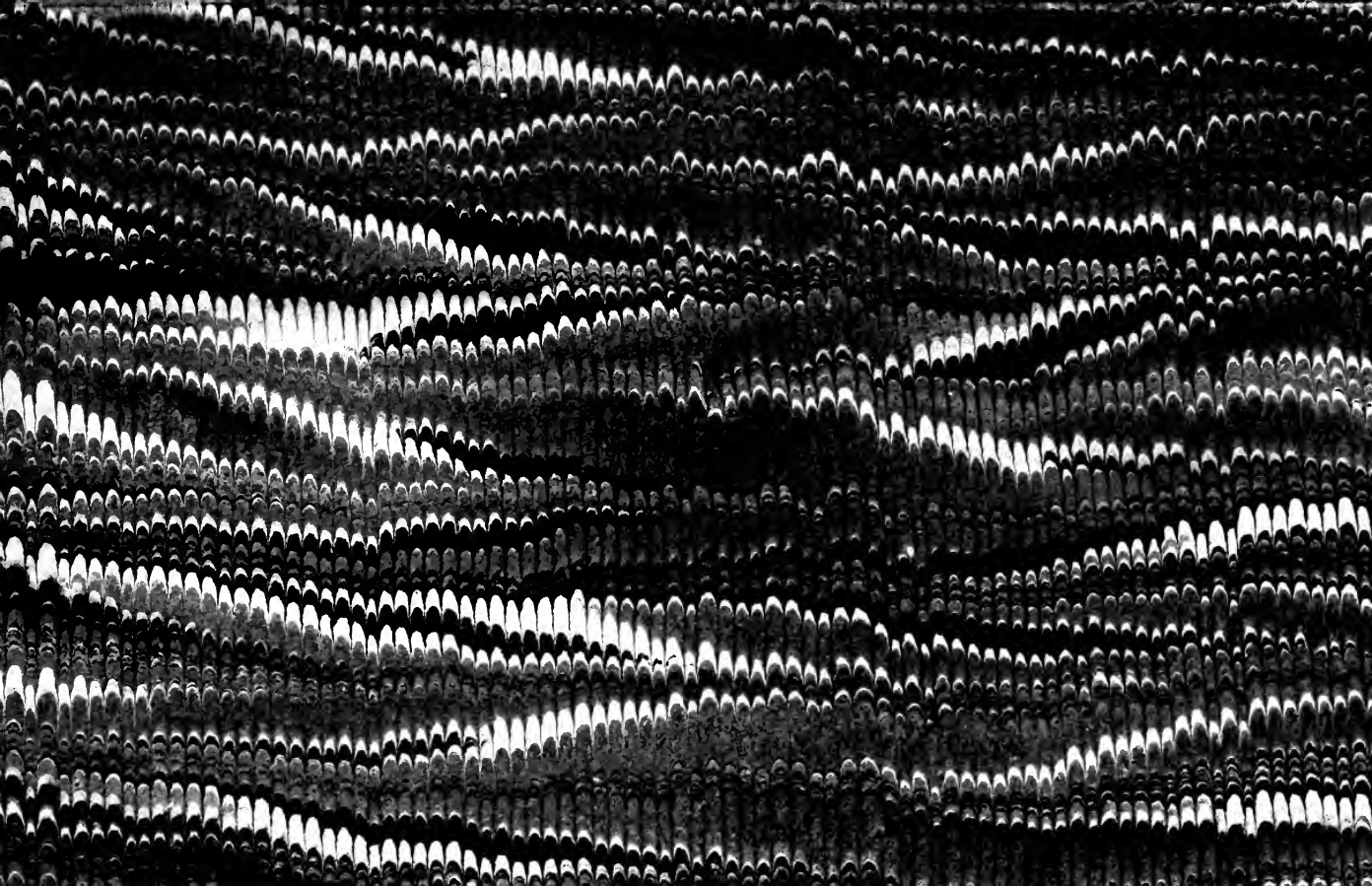
ing or after a drouth or famine, not prior to this time. If a farmer can raise wheat and corn at forty cents per bushel and pork at four cents a pound, should there be a greater demand than usual for these articles; the prices of the same should not fluctuate, go up, but remain a standard price. When our people commence to prosper in the least, there is generally a greater demand; this demand causes prices to go up. But these advancing prices have a tendency to check the people from *continuing* to prosper. Our people are similar to so many drowning men, the moment they get their heads above water there is a greater demand for fresh air, but the heavy hand of fluctuating prices force the drowning heads back under the surface. Should there be a drouth, famine, and should the farmer only be able to make half a crop, then the prices might advance upon his produce because it cost him the more. The prices should fluctuate from their head source, then the people would only be overcharged after the famine and not prior. Prices should not advance upon any kind of merchandise unless it was caused from the head source, then when our people commenced to prosper they could *continue* to prosper. This would naturally cause a *continual* demand. Fluctuating prices are simply a superstitious delusion and impedes our progress. The idea of overcharging our people simply because there happens to be a greater demand for bread and raiment; it is barbarous, vulgar, it is "perfectly ridiculous." "Truth is stranger than fiction." We must shake off the old superstitious delusions that originated before our time, before we can expect to make a success at Christianizing the Jews or any other nation. By us enlightened Christians defrauding the people, (in ways too numerous to mention) we naturally rob the world at large of the temporal blessings that the Lord may have always had in store for mankind. Instead of us Christians producing lands "flowing with milk and honey," with said milk and honey at a low price, we show up a cold frost-bitten cruel world. We should attempt to follow the "golden rule." But it may be almost impossible to follow any kind of a rule

successfully without a system. "A system is the secret of success." Without "a live and let live price system" our mode of living is "left to the mercy of the waves." Our and our descendants' welfare is left partly to "chance." We send our offsprings out upon the sea of life without a compass. The Lord probably has *never* aided *one* in his temporal wants in a supernatural way on account of spiritual prayers.

None can ever *know* how to sympathize with an offspring like a mother. A Jewish mother may know that her child will be cared for in a temporal way, even if it is left an orphan without a penny. Money and means may give out, but this temporal protection that the Jews utilize, give their people, will last probably as long as Israel lasts. The Jews may deny Christ as long as the dark clouds of the dark ages obscure the sky, but to disobey His temporal commandments, never could the whole enlightened Christian world be able to establish as good a live and let live system as Israel seems to have. Change this cheating world into an honest world, what a vast difference the contrast would be. What a different world this would seem and really be in a short space of time. Thousands of disadvantages would disappear while thousands of advantages would germinate in their stead, that have been dormant and unknown.

We cannot have the most distant idea of the advantages and temporal blessings that we would realize. Our pen fails us. It might be almost as difficult a task to attempt to explain the benefits and blessings of heaven as to attempt to describe and explain the temporal blessings that the Lord has always had in store for those that obeyed His commandments, because we have never *seen* either. "Behind a frowning providence we may find a smiling face." After we produce "a land flowing with milk and honey," after we realize these temporal blessings, our realizations will be solid, temporal proofs of God's good will to all mankind. The world will *see* our good works and glorify our Father in heaven. The world, our people, and ourselves will then have the more faith in spiritual doctrines. Let your light so shine that all

may see your good works and glorify your Father in heaven. We should carry the sword of spiritual truths in one hand and the sword of temporal truths in the other, put on the whole armor. "Custom is man's chief magistrate." Should Uncle Sam be able to dethrone this invisible monarch, establish "a live and let live price system" in its proper form, produce "a land flowing with milk and honey," he probably would be the first Gentile Christian that ever pressed the golden pedals with his feet, while his "lilly white" hands mastered the ivory keys.



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